The Grammar of Work

Willem A. Nyland

Foreword

The difficulty for me is to reach in a very short time as much as I can do in a concentrated effort regarding the explanations of Work on oneself so that that could serve as a guidance for you and that you could then every once in a while be reminded of what is the clarity of Work.

In connection with that, I would like to repeat again what I've said before, once: We are just now almost at the end of transcribing a certain series that we had some months ago of the Mondays and the Thursdays. It will be altogether a series of nine talks, questions and answers or a little bit of a talk here and there. We're working on that transcription now and we will be able to publish it. I mean, by publishing, to put it in either a multilith form or in some way make it available in a larger quantity. It is my plan, as you know, to distribute that and to give it to you.

I would like you to have that little bit of a grammar. In a very simple way, it is, as it were, when you see it in black and white, colloquially expressed, it is really not much. But it is clear and it would be helpful and if it can be distributed, if it can help you in any way whatsoever, I will be very happy about that.

W. A. Nyland October 1971

Table of Contents

M2027	Monday, May 24, 1971	1
M2037	Thursday, July 8, 1971	27
M2040	Monday, July 12, 1971	49
M2041	Thursday, July 15, 1971	71
M2044	Monday, July 19, 1971	91
M2045	Thursday, July 22, 1971	113
M2048	Monday July 26, 1971	131
M2049	Thursday, July 29, 1971	155
M2050	Saturday, July 31, 1971	173

M2027
Monday, May 24, 1971
New York City Group III
Grammar of Work, Meeting 1 of 9

Mr. Nyland: So, it has been some time since I was here last. Maybe too long. I've been here every Wednesday with my voice. I hope you got something out of that also. And some of you, particularly the Monday Group because that's why I'm here, I've listened to the tapes and discussed with the nucleus every once in a while, so I know some of your voices. But I do not always know the name, or who ... whose voice is attached to what name. So, when you do ask questions—which I hope you will, and particularly Monday—you have at the present time priority. The others can listen, but you have come faithfully. And there is a reason, of course, why I come: to try to help a little bit, and maybe if possible, or if necessary, to straighten out a few things which perhaps are not entirely clear and where I may be able to be of some help.

I hope you can hear me in the back there. Can you?

Respondent: Yes.

Mr. Nyland: Do I have to speak louder?

Respondent: A little bit.

Mr. Nyland: Good, very little. You know, one doesn't want to yell about esoteric knowledge. Sometimes the voice is very necessary to convey what one wants to say in a different way than a word would be able to convey, because in a voice you can place something else which in general one might call one's feeling. And the word is dependent on the mind. And it is always that kind of a question of, how can the mind and the feeling agree?

When there is an aim for the two of them, then there is no conflict, and it helps a person to see in what way those two centers can be joined. If they are joined, the personality has an advantage, because if the value of each center, roughly speaking, is about one-third, then two-thirds is more than half. And it means then that the personality can become positive and not negative. Below half, you have a struggle; above, you have the possibility of a positive attitude which is then, of course, expressed in the wish to find out, a wish to Work, a wish for understanding, and a wish for growth.

Now, I would like you to ask questions. Maybe you have understood that already. And maybe if you want to make new questions, it's very good,

particularly if they have reference to what kind of attempts you may have made during the week. But, I won't be choosy about that, because every once in a while a question comes to you which is based on an experience of several weeks, or even months, or even sometimes years ago, where all of a sudden there is a clarity which becomes apparent in the question; partly resolved, and partly still stuck. And then you must have the possibility of formulating it in such a way that you indicate where your obstacle is.

Try to stay, in your questions, with Work; the attempts you have made to the extent of your understanding of what is the meaning of the application of the Work ideas in your own life, and to what extent you then try to bring your inner life together with your outer life. It is sometimes as if one wants to test the validity of one's inner experiences with the outer world, or with that what belongs to you as a reaction to the outer world. Try to think enough about the questions before you ask, to make them as clear as you can formulate. But even if you stammer, and even if you are confused, it really doesn't matter as long as the quintessence of that what you are after becomes exposed. So, who has questions?

Brian Gitt: Here, Mr. Nyland.
Mr. Nyland: Yes. You are Monday?
Brian: Yes. The last attempt that I feel was in the right direction, I experienced some degree of Impartiality and separation. But still, most of the emphasis is on what's being Observed, and very little on something Objective Observing.
Mr. Nyland: And so?
Brian: I'd like to know how to change the emphasis more to little 'I'.
Mr. Nyland: The answer is, change the emphasis. If for some reason or other you know that there is an 'I' which you might really experience at times, and also that there is an object which has to be Observed by this little 'I'—that is, if your experience actually indicates that there is something perhaps separated, even if it is separated for one moment—that then the experience means there is a kind of a duality. If I now see that my energy goes more towards the object and not towards the little 'I', I'm afraid that I reduce the possibility of Consciousness. The more I become involved in what is my body or whatever is being Observed and the less there is as energy given to the little 'I' to function, the more I stay in an unconscious state. That's why I say, increase the wish for an 'I' to exist, even without trying to have this little 'I' Observe you. I can imagine very well something existing of a higher nature within me without actually doing, as yet, any Work. It is of course logical that when it does exist, I would want to test the validity of this little

'I' by Observation. But, the immediate result would have to be that that what is being Observed gives the little 'I' a knowledge about myself.

When I become interested in the acquisition of that kind of knowledge, if the knowledge as facts registered in the little 'I' is of value to me—that is, if the little 'I' functions correctly in receiving such facts or impressions about myself which are more truthful, and by that I mean that they are actually Impartial—then I know that the little 'I' is doing its work. If such facts for me are valuable and if my wish for Work is real—that I want to continue with such attempts—I continue to make attempts.

Now, I make an attempt; I try at a certain time in my ordinary activity to create something that I call an 'Objective' value—or a faculty, or little 'I'; in any event something of a different kind of a nature than what occurs to me in my ordinary life. And in that little process that I start, I get stuck because then I realize sometimes that there is not enough energy, for whatever reason it may be. Either the little 'I' is too small and cannot contain much energy or I don't send enough to it, or the energy which goes to my ordinary life, particularly my body which so-called 'should' be Observed and is not Observed, then I have to stop, because apparently I have started out by trying to make an attempt of something to become Conscious, and the energy at that time has run dry, because I find myself again unconscious.

When I stop that particular process I can start again. So, instead of trying to prolong it and finding out that I'm on the wrong road because too much becomes so-called 'the attention' paid to my physical body, when that process continues and I don't get anywhere, I must stop it entirely. I go back with myself to my ordinary life. And then, of course, if there is a wish I will again have the wish to Work. And again I produce 'I'. But, this time the little 'I' is more, let's say, 'fresh.' It is not as yet connected with anything that made it go astray or that made it disappear. And so, from time to time when I realize that too much attention is paid to the object itself, in stopping I start a new attempt and a new cycle. You understand that?

Brian: Yes, Mr. Nyland.

Mr. Nyland: You understand what to do?

Brian: Yes.

Mr. Nyland: There're different ways of further application of that, because I may get stuck in an attempt which may become a little monotonous in trying to repeat it as a continuation of the attempt I have made; to some extent it may lose interest; sometimes it could even become habitual and then go over into a thought, which of course would remain unconscious for me. Or, it may be that the amount of energy that I have available in the wish to grow up—or to evolve, or to keep on creating 'I'—has been exhausted. I take, as it were,

another breath. My life again flows through me. And with this attention on my breath, I realize that something is alive in me which, particularly when I exhale, can become useful for myself in the realization of what I am. And when I then consider that particular state—what I am, which I know is unconscious—there may be a wish being born again at that time.

All right?

Brian: All right, Mr. Nyland.

Mr. Nyland: We will talk more about it.

Yes, other questions. Yes, your name?

Judy McMillan: Judy McMillan.

Mr. Nyland: Yes.

Judy: I seem to dissipate my energy. I ... it's like if I'm really excited about something in ordinary life, I can't seem to ... I forget about Work for a week, almost. And then I'll go for a week and I'll be really excited about Work because my aim is really strong and ordinary life is under control. And I would like to get some kind of a balance where I can hold on to Work, even when something in ordinary life is throwing me off.

Mr. Nyland: When you Work, if you Work, when do you Work?

Judy: What specific times of the day?

Mr. Nyland: Yes. Yes.

Judy: Well now usually when I...

Mr. Nyland: Let's say you have a good week...

Judy: Yes.

Mr. Nyland: ...and you call it now, your interest in Work is 'high.' When do you Work?

Judy: I make attempts in the morning on the way down to the bus stop. And I come to myself on the bus...

Mr. Nyland: Wait a minute. You're still before the bus.

Judy: Okay.

Mr. Nyland: You're still walking to the bus.

Judy: Yes.

Mr. Nyland: What do you do?

Judy: I try to have something present to me, something that could Observe me that could be with me and watch me walking as I am to the bus.

Mr. Nyland: Yes, is it successful?

Judy: Sometimes.

Mr. Nyland: If you stop, is it still there?

Judy: It's usually stronger if I stop.

Mr. Nyland: What is stronger?

Judy: The feeling of something being there.
Mr. Nyland: No, we're not talking about a feeling.
Judy: Yes.
Mr. Nyland: It's not a feeling.
Judy: Yes.
Mr. Nyland: You realize what I mean?
Judy: Yes.
Mr. Nyland: I'm interested in an 'I' existing which is Impartial. If you will get that, it goes much easier back into thought. I want to avoid thinking or feeling. Something must be there which is Aware, and Awareness does not allow for the particular feeling or thought to be mixed with it, because I know the requirement is Impartiality on the part of the little 'I'. If I stop, I'm still the same kind of a person. I've no indication that because of stopping I have more energy to be put in the little 'I'. Moreover, the little 'I' cannot receive that much energy that I can say it is 'deepening' its Observation; because I remain the same—stopping or going. The relation between little 'I' and myself is the same; and the little 'I' is only capable of an Observation process for a certain length of time, which perhaps may be a moment.

I'm not quibbling as yet about the moment or a certain time length, but I do quibble about the fact of an Observation, if it is Impartial. The question of Impartiality must always enter, otherwise the plain so-called 'Observation,' particularly when you use the word 'watching,' also when you start to describe it as 'the body is walking'—of course it is a fact it walks, and unconsciously, you know that—but Observation itself is not interested in the fact of you walking. The interest of 'I' is only in the fact of you existing, which is quite a different thing.

The existence of oneself is, of course, caused by the quantity of life which is expressed. When that quantity is expressed and the little 'I' becomes Aware of that what I am, it's really very difficult to increase the effort, because there's no place for it. If it is a fact already of me existing, I cannot deepen it any more. I can deepen the wish, particularly when the little 'I' is created in conditions which are rather difficult for it to even to exist. But that's a different kind of a problem. And that's why I ask, when do you Work?

So, let's say you walk. Let's hope you will stand still. As it were, then one says one can 'come to oneself.' But, what is yourself you come to, and what comes to you as yourself? Where is this, what Brian talked about, of a separation of something actually existing as a shadow which follows you? But this time the shadow has a certain light and has interest ... is not caused by you like a shadow is. A shadow just follows, but in my thought, the

thought follows me, and the thought of Work and the thought of the little 'I' follows me, and it is a shadow because it's the reflection of my thought. The creation of little 'I' is an entirely different process.

When we talk about Objectivity, it means if 'I' actually is Objective in its performance, there is no subjectivity in it whatsoever. And therefore it doesn't make much difference how big you are, how small, how much you pay attention to ordinary things. The fact that you are walking or the fact that you move your arms—all of that is an indication of life in you, and that might be Observed by 'I'. And the statement is made by 'I', "Look, this body exists," and the 'I' continues with saying, "You see, it exists, but I have no interest; I'm satisfied with the existence." Because if I say that, I'm quite sure that little 'I' is not thinking about me. I want to understand the concept of Awareness, not the concept of thinking about myself, not even feeling about myself. That is why it is so difficult, because Awareness is not so easily for sale.

Try it at times when there is nobody around—just about when you get out of bed, and when you want to dress. Use such moments first. Don't walk to the bus. When you have to get out of the way of someone else, it'll distract you. Don't Work on the bus itself. You're much too much involved in other people, or hanging on the strap in the bus itself, or going back and forth when the bus moves. It's not the right time for Work. You have to learn to see how to create this little 'I', with the hope that it will continue to exist; and you do it in circumstances which are so simple that there is possibility of an Awareness existing. But when the circumstances become a little bit too confusing or will require a great deal of some energy which goes into any one of the sense organs, they simply eat the cheese off the bread which is destined for 'I'.

And this is our trouble: We wish to continue with practically everything that we are in an unconscious state, and the little 'I' is not used to be in a surrounding of unconsciousness until it would have grown up sufficiently to be able to counteract it. That is one reason. But the other is really much more important: Why do I Work? Because I don't like myself. I am dissatisfied. I have questions I would like to have answered. There are definite reasons why I wish to Work: I want to grow up; I want to have understanding instead of knowledge; I want to know what is meant by freedom. Such concepts remain with you in one week or another. When they are covered up by ordinary life, you have no chance to think even about Work, and any kind of an attempt you make is, of course, halfway and absolutely of no use.

Try to understand much more what is meant by the creation of little 'I' and what would have to be the properties of that. Get away from your feeling

and your thought processes in any description of little 'I'. 'I' just exists as an Observation post or a tower, and you want to create it if you can. But it is difficult to create it, because the substance of this little 'I' is not of this world. And the way it operates even in so-called 'Observation,' is not like our ordinary watching or seeing things. It is something that is expressed by the word 'Awareness,' which is a knowledge which reaches 'I' about me. And that process should be as a result of the wish, as I say, for the different motivations you have.

Now, it is possible that you are engaged so much in ordinary life that there is no chance for any kind of a thought about Work. Then you have to feel ashamed. Then you have to consider the question that you say you are interested in Work, and you are not interested.

Try to understand this quite well, because it's not in the sense of any criticism. It's only to make it clear to you that something entirely different is needed which at the present time you don't understand yet. And you have to change your conditions in such a way, if the interest is genuine, that at least you would like to have the little 'I' function in a surrounding and in whatever circumstances there are which are conducive for the little 'I'.

The wish is the creation of 'I'. The wish is the hope that I express in 'I' functioning, ultimately to become for me a guide in my life. And the reason I wish a guide is simply because there is a realization in my unconscious thinking and feeling that I need guidance. This admission must be quite definitely as a foundation for any wish to Work on oneself.

Do you understand what I'm talking about?

Judy: Yes.

Mr. Nyland: Leave the bus alone. Do it in a surrounding which is familiar so that less and less energy has to go to the so-called 'Observation' of the surrounding. If the different things around you are habitual, you will pay less and less attention to them. If the wish for wanting to grow up is strong, you will have more energy for that purpose. You understand it?

Judy: I do. Thank you.

Mr. Nyland: Good. Yes.

You knew I would come, didn't you? You also knew that there would be an obligation on you. I'm not used to sit and wait. You ask your questions, that's your task. Yes?

Naomi Friedman: Could I make the 'as-if' a ... a principle in my life at the present time?

Mr. Nyland: No. Don't. If the 'as-if' actually exists as 'as-if,' the purpose is to change it as soon as possible into a reality. When I pay attention to an 'as-

if' condition, I would continue to live in fantasy and imagination.

The aim of Work is to establish a reality about myself. I use 'as-if' only as a certain concept to over-bridge the difficult step between unconsciousness and Consciousness. And immediately when I say that little 'I' exists 'as-if,' I already make this little 'I', in its non-existing state, function as if it functions. And when it functions, immediately it would receive information about me. And that what is 'me' is, at the present time, my reality—particularly when I look at my body. So, the Awareness of the body will give an impression which is recorded by the little 'I' in a so-called 'imaginary' condition, but the little 'I' then receiving impressions which are real—because they are based on the acceptance of the existence of myself—will, because of this reality bombarding the 'as-if' condition of little 'I', change the little 'I' into an actuality.

I say, I want to get rid of the 'as-if' as fast as I can, because I cannot continue to live in fantasy, and I'm afraid that if you want to make that a little bit of a central point, all you want to do is to think about it. It will never, never, never help you.

Don't talk too much about 'as-if.' It is really of no particular value, and many people who never have been told about the 'as-if' simply assume that when they create little 'I', it's there. The questioning every once in a while could come up from a psychological standpoint, and if one wants to really dot the 'i's and cross the 't's, it is of course a question that has to be solved and explained. But, in itself it has no value whatsoever. I live so many times in imagining. I can conceive of certain things existing already in space which never have been built. I can live in a castle in Spain. There's absolutely no reason for me to use my poor mind for trying to undo the difficulties or the secrecy of an 'as-if' condition. So, leave it alone, Naomi.

Darryl Salerno: I had an experience some time ago that was an Impartial Observation of my hand. After the experience, when I recall it...
Mr. Nyland: Wait a minute, can we go step by step?
Darryl: Okay.
Mr. Nyland: You have an Impartial Observation of your hand. What was the hand doing?
Darryl: It was reaching for a thermostat.
Mr. Nyland: You think you observed the hand, or did you observe the movement? As soon as the observation...
Darryl: The hand.
Mr. Nyland: ...is connected with your hand, it is most likely a thought: the knowledge that your hand was there. It is possible, when the hand moves,

that there is also knowledge that it moves. It's very difficult if you take just the hand. The purpose of using sometimes parts of oneself, is to give an indication that that can remind me of the fact of wanting to Work. And Work starts with the wish for the creation of little 'I', not with your hand. So, if you don't precede your explanation with "I try to Work and I try to create a little Objective something in me, somewhere," you're already on the wrong road. You start out with a hand, you don't indicate even the purpose. Again, you must be very clear about that.

We're talking about relationships between something that is Objective and that what is subjective. We want to find out if this Objective faculty can accumulate data about myself, which data are of course also subjectively possible to ascertain. I have two processes sometimes that could go on parallel to each other. One is a thought about my hand moving, and the knowledge that is then placed in my mind and becomes a memory—and you were going to talk about recalling it, so it has been lodged in the memory—is simply the fact that you have seen your hand and it was moving somewhere in space or reaching for some bottle from a shelf. This is an ordinary way of becoming acquainted with oneself, and the process of that kind of recording by means of the mind itself needs a little time—which is, of course, translated when I see or perceive with my eyes that what is taking place, and my hand is moving. The registration of that, when it goes through the regular sense organ of my eye, takes a little time before it reaches even my brain. And when it is then registered, it goes from the brain to the memory and, as I say, it is lodged there and it can be recalled.

But when I wish to be Aware and try to have this little 'I' that I'm talking about this time become Aware of my hand moving, it becomes Aware of myself existing, and the hand only indicates to me the fact that there is something attached to it which is me. And this 'me' becomes important for me when it then directs me to the possibility of the little 'I' becoming Aware of me as I am, not of my hand. I don't care about my hand, and neither does the little 'I'. The 'I' doesn't see it as a little hand and it almost, I would say, does not see it moving, because immediately the registration of the little 'I' is the fact of existing of something that is there, which is the object.

You have to keep these things quite clear in your mind, because the process is entirely different from the thinking process. When little 'I' is Aware, there is no time element involved at all because, if the little 'I' is Impartial, I have no means of judging. Therefore, I will not think, and I cannot feel. And when I take these two organs out of my functioning, the Awareness is simply a state which becomes for my little 'I' an Objective value based on my subjective existence. I don't have to talk even about the

Impartiality being connected with Simultaneity, but it is quite obvious, for anyone who wants to think about it, that Impartiality must necessarily lead to Simultaneity because true Impartiality must be independent of thoughts and feelings. And that what I can understand, only, as an independence of a thought or a feeling, is a moment. And it can never be connected with any future or any past.

So, what my ordinary unconscious state leads to is the consideration of something that is in the past and remains in the past because of the little time that is necessary for the registration. If I want to have true Impartiality, it has to take place at the moment when actually it is taking place. And the little 'I' is capable of registration of the present, which I cannot do with my ordinary mind. The purpose of seeing part of myself is always that that part exists and it belongs to me, my personality.

Darryl: Would it always register ... Would the little 'I' always register that the part is connected to the whole?

Mr. Nyland: It registers the fact that there is life in my arm.

Darryl: But it could register the life there.

Mr. Nyland: I cannot separate my life in my arm from the totality of my life in the body. But, the accent is not on my arm or the hand. The accent is on little 'I'. The little 'I' is satisfied when it receives an impression of me as I am. And the fact that is then recorded belongs to me as existing, and not to my little hand.

It's very difficult to understand, really, Impartiality, and to understand Simultaneity. I would not consider them too much, that you have to understand them first before you can Work. I would start with Work, and afterwards find out what else I need. When I try to Work, I'm sure that that what is received by the little 'I' is partly Conscious and partly unconscious. I hope, of course, that it will be pure Consciousness. But I'm so made up that whatever I call 'Awareness' is already tinted by the thought processes which are constantly around me in my brain. And to have something Objective existing in the midst of subjectivity is an extremely difficult kind of a thing, even to make it appear and have it stay for a little while.

It's good your hand is there. Fine. But if you want to move your hand, close your eyes. When you close your eyes—your body is perhaps sitting still in a chair—you can move a leg, or an arm, or whatever you wish. You can even have a hand turn over, one way or the other; but, you are not seeing it because your eyes don't function. What does function is a memory of a certain kind, remembering you are sitting. And what takes place in your ordinary brain is a realization of a hand moving because of muscular tensions which are changed. So, it is not so clear as yet that when I close my eyes,

then immediately such a function goes over into an Awareness when I want to become Aware of myself, because that what is then—call it a 'movement'—may be a result of the acknowledgment of the movement of something that by association exists in me, which associations tell me that my hand must have moved because there was a muscular contraction, because these things are quite familiar to one, in the habitual way of behaving of a body.

But now I want to introduce something that I have not seen, and for which I have no particular conditioning, or not even association. I move my hand, keeping my eyes closed, in the most unfamiliar way that I can think of. I make it really make contortions which are definitely unfamiliar. I haven't seen myself in such a situation and at the same time, my eyes being closed, it is possible to have something register of my existence. And although it is contortion and I have said to myself, "You make movements with an arm or a hand which are very, very unusual," that takes place in part of my brain which has given the order. But as soon as the position is reached of my hand in a very unusual condition, I have nothing to go by anymore because my muscles are now operating in an entirely different function. I continue making movements of that kind, and see if something in me can remain Aware of myself existing, as expressed by the expression of life in the movement of my hand or my arm. You understand that process? Do you understand what I said?

Darryl: Yes and no.

Mr. Nyland: And it's a little confusing?

Darryl: There are times that I … I really thought that I understood certain things.

Mr. Nyland: I think it's possible. Yes, I think it is possible. Yes, but then you fantasy about that. I'm so afraid of philosophy. Keep your feet on the ground. Don't go off into space with all kind of lovely thoughts. And if you have difficulty in doing it the way I suggested, then simply walk up and down and see if, at such a time, something could be there with you—as it were, following you, being with you. You can imagine certain things if you wish.

Sometimes I say, in order to illustrate Objectivity, it could be outside of me, watching that way. But, when I use 'watching,' of course it is not the same as an Awareness within myself. And when I think about it, I know that that what must take place, if there is a little 'I', must be within me. If I have experiences in which I have seen myself, as if in a flash of being lit up, a flash of a moment like a thunder—that is, a lightning and lighting up everything of the surrounding for that 'one second' we call it, or a short space of time … period of time—then I see for myself a condition of myself existing, and I can have that experience without really knowing where it

came, how it happened to come, and where it came from. And such memory can stay with me.

But, you see, we're talking about very specific effort I make. And this effort, of course, is tinted a little intellectually. And if I say I have a very definite feeling or there is a deep emotion which gives me a chance of becoming Aware of me as I am, I must introduce into that kind of a state—partly emotionally tinted, partly intuitive—something that resembles, at least, Impartiality.

Try to simply imagine God being with you. I do not know if you can do that. It depends a great deal on one's education, of course, if the term 'God' has any meaning. But there is no objection to say, "Maybe it isn't God as yet, maybe it is the Archangel or maybe a little angel," but it is of something of a different kind of a nature. And in the presence of that what is higher than I am and knowing at the particular level where I happen to be, which is Earthly, that is sometimes as if something else could be present to me and that I, in the presence of that, will take on a certain attitude of reverence. It is a very good way by which I could become Aware of my reverence. But, that what is then emotionally tinted is a relationship between that what is so-called 'Above' me in development and I myself, being where I am, find myself with a wish to become like that—or even sometimes I say, to 'imitate.'

Keep on thinking about it, and keep on thinking that you have done the right thing. You will find out that you haven't, but don't be discouraged, because the road is a very difficult one, and in the very beginning it is full of obstacles. We make mistakes, one after the other, and it cannot be helped. It is an entirely new kind of a road. We are not familiar with it at all, but we try. It's far better to be disappointed instead of making the mistake that you already know or that you already can continue with the existence of your 'I' for five minutes, ten minutes, one hour, and so forth. All that, of course, is absolutely blatant nonsense. I must admit, when I'm honest, that there is such tremendous partiality, such tremendous quantity of associations, that there is absolutely no room for any attempt of having something being Awake, let alone being Aware.

Darryl: Thank you.

Mr. Nyland: All right. Yes.

Ed Kossoy: I find the only time I can make, or I feel it's a real attempt, is when I'm open, when my heart is open. And it's always closed, all the time, except if someone ... if the world smashes me.

Mr. Nyland: Why?

Ed: Why?

Mr. Nyland: Yes, why would it smash you?
Ed: No, I'm ... If something happens to wake me, that forces me to...
Mr. Nyland: Why? Again I say, "Why?"
Ed: Why does it happen?
Mr. Nyland: No, why do ... You exist now?
Ed: Why?
Mr. Nyland: Yes. What's the matter with you making an attempt right now?
Ed: Now it would be easier than at other times.
Mr. Nyland: Well, go ahead. Go ahead, and avoid the smashing—or, if it happens, don't Work.
Ed: That's the easiest times. When it ... when it's hard ... when it's so hard that I just don't have the resources...
Mr. Nyland: Oh, no. Don't be silly. Of course not. You are so completely identified with the smashing, there's no chance. Don't fool yourself. Try to get a taste first when you're not smashed so that that actually gives you an experience of what is meant by Work and the result of Work, because as soon as you start talking about this kind of a thing—that it is easier in difficult conditions—you're way off. Absolutely wrong. You can't. And whatever you may say, I assure you it's not Work.

Sit at the edge of your bed when you are quiet, no one around, and you see your body perhaps. Try then to have something be Aware of it. Awareness on the part of 'I' means complete non-identification with that what you are. Any kind of a thought or feeling, including the smashing, is complete identification. Love of oneself is identification. Criticism of oneself is identification. Good thoughts about oneself, associated forms which happen to come and link up with the present experience of oneself, is all associative, is all unconscious.

Try it—with your eyes closed—to Be. Just that, no more. And no thought about the smashing. It's ridiculous. Smashing will not help you. What will help you is simplicity, and then you will find out what is really Work as an experience.

What is the result of the attempt for Work? An insight into oneself, an accumulation of facts and data about myself. It is increasing my self knowledge, the knowledge of the reality of what I am as Self, with a capital 'S.' That is the result of Work, and I judge it by that. If I receive that, I know perhaps I have Worked. Work also ... When one makes attempts which I hope can be successful, one has a taste. There is a realization of an existence at that one moment besides that what I usually present to the outside world, besides that what I usually feel about myself, and in addition to that what I think about myself. And all of that—unconscious 'configurations' of myself, as it

were, describing me—are as if nothing compared to the fact of an Objective value which happens to come to my notice when the little 'I' is functioning in Observing me properly.

I don't think you know Work, to be honest. I think you are interested. I think you want to talk about it a great deal, but I don't think you Work, or you do not know how. As I say, close your eyes and sit, now, as you intend to get up; then, as you go through the door, and you wait and then go. If you wish to sit down for breakfast, something ought to be Aware; that is, stop your fork or your knife in the midst of an activity; don't put the food in your mouth right away; wait and see if something actually is there to look at you, let's call it in the beginning to 'look' at you, to become interested in you, to see that that is what you are, to see you gradually, maybe Impartially; not in the beginning—it takes a long time; it's a very difficult period to try to become loose from oneself or to lose one's identification.

It's very necessary that one knows that, because it is too bad to be on the wrong road too long. Don't do it, Ed. It won't help you. It won't get you anywhere. If you can say: "I entered this room and something in me was Aware of this body entering and I didn't care about me—how I looked, what it was, and so forth—it just happened to be me." If I speak and I stop in the middle of a sentence and, as it were, I want to recall what I've said, and I control that what I'm going to say, I break my habit. When I speak very slowly when my tendency may be to be a little fast, I break a habit. My habit reminds me I'm Awake—that is, I exist, I wish 'I' to be Awake of the fact of my existence.

Simplicity of Work ought to be very clear. Don't lose yourself much too much in descriptions or even feeling, or whatever it may be that you think about ordinary affairs. Ordinary affairs from the standpoint of eternity don't exist. That what exists is life, and it happens to be in any kind of a form which belongs to the Earth. And all forms are unconscious subjectivity.

Simplify your attempt. As I say, you sit in a chair. You could be Aware. Something could be. You could actually, if you wish, to describe yourself as you not having any interest in yourself—no interest whatsoever; that you're just a body sitting. Then you give order to your legs to get up. Try to be honest with this statement of an Awareness existing before you give the order. When you give the order and you get up, what happens to the Awareness? It's gone. Sit down again. Start over. Do it again. If you're honest, you will make a statement: "It's gone again." You sit in the chair, you want to talk. You say: "Something is Aware of me; this something—little 'I'—knows, has been Observing me. Fine. I'm sitting in a chair, I speak. I've lost it.

Try to be much more honest. No descriptions of ordinary life. Not

necessary at all. Your life is always in your body as long as you keep on breathing. As long as there is that kind of subjectivity in your body, there is always an object. But the question is, where is the Man—that what is the entity—who is looking through the telescope? Who is the Observer? All you are is 'observee,' the object of Observation. Where is the Man on Mars? I don't think such concepts are clear to you. I wish you would think about them. And, try to become honest with yourself.
Ed: Thank you.
Mr. Nyland: Yes.

Linda Goldman: Today I watched a woman die. This woman and I spoke together before she died, about life being separate from the body. But after she died, watching her die made me think that ... that I really, when I'm dead, have ... I will have no relationship to that life.
Mr. Nyland: Oh, Linda... To which life ?
Linda: Well, I think....
Mr. Nyland: Have no relationship toward which life?
Linda: Towards the life...
Mr. Nyland: Of someone else?
Linda: ...force. No.
Mr. Nyland: You see...
Linda: My own. After my death.
Mr. Nyland: How do you...
Linda: Linda won't know.
Mr. Nyland: How do you know?
Linda: I don't know.
Mr. Nyland: It's very difficult to talk about it.
Linda: But I feel now as though Linda's involved in the Work, and Linda wants to be Conscious, but ... but Linda will be dead, and the life...
Mr. Nyland: Yes...
Linda: ...is not Linda.
Mr. Nyland: Then you have to hurry up. Do you think that you … life at the present time belongs to you?
Linda: No.
Mr. Nyland: No?
Linda: No.
Mr. Nyland: Well, what is living separate from you?
Linda: I feel as though I have no control.
Mr. Nyland: That is different. If you cut your little finger, blood will come out.

Linda: Right, and it hurts me.
Mr. Nyland: Not ... But, never mind how it hurts. Is it a sign of life that it heals?
Linda: Yes.
Mr. Nyland: Good. Do you know the difference of life existing even if life is expressed in a form? Supposing you are dead. Will something leave you or not?
Linda: There won't be life in my body.
Mr. Nyland: No. No, that's right. But will something leave you at the moment you die?
Linda: A form, you mean?
Mr. Nyland: No, the body is the form.
Linda: I think life will leave me.
Mr. Nyland: Okay, we can agree on that?
Linda: Yes.
Mr. Nyland: And you must know that there are two things in you: life and the form?
Linda: Yes.
Mr. Nyland: Right? Because otherwise they wouldn't be separated at death.
Linda: Right.
Mr. Nyland: And you can assume, of course, that they are united at the present time. But then when the body dies, that something else, as the life force belonging to you, at that moment leaves you.
Linda: Yes.
Mr. Nyland: Good. Now let's say this part of life has been in you for quite some time. You think it is affected by you as a form, or 'Linda' as a name?
Linda: I don't know.
Mr. Nyland: Oh, what would be the most logical thing to assume?
Linda: I ... I don't know, because I don't know where my personality is, in the middle...
Mr. Nyland: Just now, it's right here.
Linda: If the life ... if ... I, I just ... I really don't know.
Mr. Nyland: No, of course you won't know probably for sure until you die. So it is all, you might as well call it, 'guesswork.' But, do you think that life could exist in the life of other people who die? Your father and mother, they died. You think they still are in existence?
Linda: I think that the life still exists, but not as my parents.
Mr. Nyland: Do you believe in something that exists in you as life which, because it happens to be in the form of your body, ought to be set free?
Linda: Yes.

Mr. Nyland: And that it is set free when the body dies?
Linda: Yes.
Mr. Nyland: Are you afraid of that or not?
Linda: Yes, I am.
Mr. Nyland: Yes, very good. That's exactly the reason why one wants to Work. Because if I'm afraid of that kind of a separation and not knowing what's going to happen to my life as such, and all I will assume—that my body is going to be put in the ground, that it is not very much worthwhile for me to live because the end is there when I die and I have tremendous fear for dying because then my life will go—if at the same time I say, "Life exists within me now," and there is an assumption that if I could believe it could continue to exist, it would give color to my attempts to free my life at the present time from my body.

If I believe that life, as it exists—and perhaps after I die—can join with other forms of life, then I will not be interested in doing anything with my life at the present time, and all I wish is that my body is continuing to exist in the best way it can, with as much enjoyment as it is possible to have, and hope, by God, that I won't die as yet. But, I constantly will be afraid because maybe I miss the boat, and maybe I am not so sure that that is going to be the case when I actually die. And perhaps the fear for death may bring me to the realization that I would like to have something else which is much more acceptable to me—that if I say life is eternal, it must also be eternal within me. And if it is put in this form, there must be a reason why it is that I happen to exist, and if the end of my life on Earth is death, there must be a meaning in the dying, if life force will continue to exist; and when I now wish to make attempts to create something for that kind of a life force in which it can continue to exist because it, at the present time, belongs to me, I don't think I want to give it up.

Try to follow it through logically, aside from the fact of spirits and all the different things that we call spiritualism—or the contact, or extrasensory perceptions. All such things are of course quite logical, and I think there are quite enough indications that ... that simply say that it must exist. There is telepathy. There is definitely clairvoyance, clairaudience. There are definitely certain channels through which life enters from a different kind of a world, I cannot just wash it away and say it doesn't exist. It's nonsense, because there have been pre-visions, there have been déjà vu; such experiences different people have had—Swedenborg, et cetera, et cetera. It does not mean that I'm capable, but at least I have to admit that it existed in their case. And here I am, an ordinary human being also with life, but I don't have the clairvoyance that someone else may have. I still have to admit that life is very much the

same in everybody, and that the form is different.

Now, if I am, let's say, 'esoterically' inclined, or I have a little bit of a religious feeling and I know something about suffering which I experience in ordinary life, and if I become familiar with terms like 'Karma,' of certain things that it is necessary for a person to realize, that his life on Earth is for a purpose of freeing himself—because he will be freed at the end of his life when he dies—then I say my interest is now directed towards the possibility of anticipating that freedom so that I don't have the fear.

Do you understand that?

Linda: Yes.

Mr. Nyland: You have to think more about it.

Linda: Yes.

Mr. Nyland: I think the assumption can be quite honest that life in you exists and that life is part of a totality, but that when you become acquainted with your life, you have an interest in the continued existence of it; that a prayer to God would be: "Let me keep my life as long as I can in order to set it free by myself, without Your help." That will make the character of a Man, and that will make it worthwhile for him to live his life as well as he can, with the introduction of as much Objectivity as he is capable of.

All right?

Linda: Thank you.

Mr. Nyland: More questions. This was a little philosophical question. Questions about Work.

Myra Reichel: Yes, but I haven't been here for a while. I'm Myra from Philadelphia.

Mr. Nyland: Oh, Philadelphia? Huh? Are you Philadelphia?

Myra: Yeah, I'm Philadelphia.

Mr. Nyland: Did we talk once before?

Myra: Not when you were here, no.

Mr. Nyland: All right, let's hear the question.

Myra: Two weeks ago, when I was driving for the first time since I've been trying to make attempts at Work, I was trying to make an attempt and...

Mr. Nyland: Now wait. You see, I always start to question right at that point. What attempt did you make, and what do you call Work?

Myra: I was trying to find out what Work was for me. I was trying to find some sort of separation, or some kind of Observation, or some kind of Impartiality.

Mr. Nyland: Now, now, now. No. This is all nonsense. Excuse me. One doesn't talk about Work in this way. A kind of a little bit of something

perhaps and so forth, that is not Work.
Myra: Well, I didn't know because I haven't had...
Mr. Nyland: No, okay. Then you say, "I didn't know anything about Work."
Myra: ...because I hadn't had any kind of a feeling.
Mr. Nyland: Good, then you can ask what is meant by Work. Right? And don't tell me about attempts you made.
Myra: It was just that this one time I felt Impartial to myself.
Mr. Nyland: I doubt it.
Myra: Well, you know, it wasn't sure ... and I had no idea...
Mr. Nyland: No. Good. I'm glad you were not sure.
Myra: ...and since then I didn't want to try to do that again because...
Mr. Nyland: How much have you read?
Myra: I read *Beelzebub* and *Meetings with Remarkable Men* once.
Mr. Nyland: Oh, no. Really as much as that, and you didn't get any idea about Work as yet?
Myra: It takes me longer, I think, the way I am...
Mr. Nyland: No, no, I don't think so. I think it is in *All and Everything*. It's a little hidden...
Myra: Yeah.
Mr. Nyland: ...but it is there. Have you ever compared yourself with any of the personages in *All and Everything*? Have you ever seen a similarity between, let's say, yourself and Ahoon, or even Hassein, questioning? Do you ever question yourself?
Myra: I guess I question myself.
Mr. Nyland: Have you ever been confused about yourself—your activities, what you have said, sometimes perhaps that you have said certain things that you would like to draw back, but they have been said, and you are sorry?
Myra: Most of the time.
Mr. Nyland: Yes. Have you ever faced the possibility that you ought to say something—you cannot do it?
Myra: Yeah.
Mr. Nyland: Have you ever seen yourself losing energy head over heel without being able to stop it?
Myra: Yes.
Mr. Nyland: Have you ever been hypocritical?
Myra: Yes.
Mr. Nyland: Do you tell little lies once in a while?
Myra: I guess most of the time.
Mr. Nyland: Most of the time? Are you sure?
Myra: I'm not quite sure, but...

Mr. Nyland: Are you, are you telling a little lie now? No. You see, I ... I like to know a little bit what you are, from your own ... from your own words. What are your ambitions? What are you doing?
Myra: Painting.
Mr. Nyland: Painting. Okay. That's good. Art? Can you ... Can you paint?
Myra: Not yet.
Mr. Nyland: You're learning?
Myra: I'm trying to.
Mr. Nyland: You want to. How old are you?
Myra: I'll be twenty next month.
Mr. Nyland: Ah, you have a whole life ahead of you, haven't you?
Myra: Yes.
Mr. Nyland: Are you glad to live?
Myra: No.
Mr. Nyland: No? Yes? Did you say no or yes?
Myra: I don't know.
Mr. Nyland: You don't know. When you wake up in the morning, what's your first thought?
Myra: Death.
Mr. Nyland: I don't hear it. What is your first thought? I don't hear it. What did she say?
Someone: Death.
Mr. Nyland: Death? Death, when you wake up in the morning? Are you morose? Who has told you such things? Why do you think about death?
Myra: Because, I guess I'm looking for life.
Mr. Nyland: Yes. Can't you find something in your life that you really would enjoy? What kind of ambitions have you? I asked that. What do you like to do? Have you ever done anything in which you lost yourself out of joy?
Myra: When I paint pictures or read.
Mr. Nyland: Have you read any books that you liked very much, with which you became identified? Do there ... Do there exist any heroes in history for you? What kind of particular direction do you like to think, and about what?
Myra: I'd like to find what's my particular sort of ... what I am, without all the other.
Mr. Nyland: Yes, that's right. That's right: What you are. But, how far have you gone in finding it out?
Myra: I don't think very far. I don't ... I don't know.
Mr. Nyland: Do you have hope to go further, that you will find something?
Myra: Yeah.
Mr. Nyland: Can you read ten books in the next couple of weeks?

Myra: I don't know.
Mr. Nyland: Can you? Select them. I don't care what you read, if you say for yourself that you want to find out what's in the book and you have an idea that you might like it. Do you like history? Do you like geography? Do you like politics? Do you like, what? What do you like? During the day now; not when you 'Wake Up,' because that is not life, is it?
Myra: No.
Mr. Nyland: No. Isn't it a little stupid?
Myra: Yes, it is.
Mr. Nyland: I again come back: What is your ambition? What do you want to do? If someone says, "Here, you will die tomorrow," what is it that you have missed?
Myra: Quiet.
Mr. Nyland: What?
Myra: Quiet.
Mr. Nyland: I don't hear it.
Someone: Quiet.
Mr. Nyland: Quiet? Can't you be quiet?
Myra: I don't know. I guess so.
Mr. Nyland: You see, so far all I know of you is a voice. I can't see you, but if you were sitting here, I would ask you to get up. I would like you to walk, that I could see how you walk. I would like to know how you hold your head. I would like to know if you swing your arms. I would ask you to bend down, and see how you bend down. I would like you to look at me. I would like you to look at others. I would like to see what expression is on your face, particularly when you are interested in art. What is there in art that attracts you? Who ... Who do you like? The regular clichés, let's say: Rembrandt, Van Gogh, Gauguin.
Myra: No, I like the moderns.
Mr. Nyland: You don't? The moderns you do care? Those who throw a little paint on a canvas?
Myra: No.
Mr. Nyland: No? Do you draw?
Myra: Yes.
Mr. Nyland: Then, you show me ten little drawings of yourself, that you have done. You can take anything you like—still life, nature, people, whatever it is. Will you do that?
Myra: Yes, I will.
Mr. Nyland: Yes? Will we try to get some life in you?
Myra: Yes.

Mr. Nyland: Huh?
Myra: Yes.
Mr. Nyland: All right, good. You can send it to me from Philadelphia.
Myra: I will do that.
Mr. Nyland: Yes? That's a goal now, right? Two weeks.
Myra: Okay.
Mr. Nyland: Is that a long enough time?
Myra: Yes, it is.
Mr. Nyland: Good, then we'll wait for two weeks.
Myra: Thank you.
Mr. Nyland: In the meantime, good luck. But think about what we talked about, all right?
Myra: I will.
Mr. Nyland: And tomorrow morning wake up with an idea, perhaps there is a dog you would like, who is alive. No moroseness when you are twenty years old. All right?
Myra: Yes.
Mr. Nyland: Good. Other questions?

Irving Bernstein: When I try to become Aware of the life within me, or my body as the manifestation of my life, I find most of the time that what I think I lack is an emotional quality, or I guess we could call it wish.
Mr. Nyland: No, wait a minute, Irving. When we start with that kind of a statement—"When I become Aware"—did you say that?
Irving: When I try to.
Mr. Nyland: You try to become Aware of life in you. Why? Why do you want it?
Irving: Well, I'm dissatisfied with myself as I am. I believe I'm unconscious.
Mr. Nyland: That's a good wish.
Irving: I understand that's an affirmation...
Mr. Nyland: No.
Irving: ...of wanting something.
Mr. Nyland: No. If you consider yourself not worthwhile, you will have a wish to change it. You cannot avoid having a wish. Each person has wishes. It depends entirely the direction where the wish will go. Even your body has wishes—satisfactions of certain kind—particularly, let's say, when it is hungry or sleepy. But feeling, you have definite wishes: you make definite choices for yourself; in selection of friends, the way sometimes you may want to dress, the company sometimes you would like to see. Intellectually, you undoubtedly have wishes: certain things you want to do or read, or

whatever.

What you do in daily life?

Irving: I'm an accountant.

Mr. Nyland: Accountant? Have you any wish for figures?

Irving: No, not really.

Mr. Nyland: Huh?

Irving: No.

Mr. Nyland: You don't like to be an accountant?

Irving: No.

Mr. Nyland: Do something else. Can you?

Irving: Well, I...

Mr. Nyland: What would you do, even as a hobby? Have you hobbies?

Irving: Well, I have a house, and I work around the house. But it's ... I feel basically frustrated in ordinary life.

Mr. Nyland: Why, because the house is too big?

Irving: No, it's just that I just don't feel ... I don't have that wish to do something in ordinary life that I feel I...

Mr. Nyland: Did you used to have it?

Irving: I used to draw and paint when I was young.

Mr. Nyland: And could you pick that up again?

Irving: I try. As a matter of fact, I wanted to take ... share that task with Myra.

Mr. Nyland: Yes, it's good. Make it two weeks, all right? There'll be an influx of drawings.

You know, the question is to find something for your ordinary life that really can take your ambition away, with which you want to continue because you want to feed it; not necessarily that it gives you results which are so agreeable. But, it is much more the question that I become active so that in such activity I will not be subject constantly to the thoughts and feelings with which I don't get anywhere, and they simply circle around in my head, ad infinitum, without coming to any conclusion. But when in ordinary life, I start to do certain things, make things, whatever it may be; or be active, even take a long walk and get very tired; even split wood, and you know what that means. Even if you hammer to your heart's content six inch nails, and not missing the head; or taking them out with a crow bar, or a little wrecking bar, or something of that kind. And throwing your arms around yourself, and lifting them up high, and stretching them out to the side; and walking like a soldier, walk like a farmer, walk like a banker, walk like anybody in your neighborhood. Imitate them. Do something with yourself.

Your body, it's lazy, Irving. It's not right. If there's aliveness, you can

afford to show it—for your own benefit, not necessarily for someone else to say it is all right or not all right, or criticize you. You do. When you get out of the bed, get out of the bed quick, quick, quick out of bed; if you are in the habit of doing that, go very slow. Change your things, your rhythm. At least become flexible. Do sitting up exercises, if you want to; and see if then at such a time, something can be Aware of that body bending over and stretching up. You understand what I mean?

Irving: Yes.

Mr. Nyland: Life is necessary for Work, and Work will produce life in you because it will uncover many times certain things which are now bound. And by the loosening up of the bondage, you will have more freedom. The expression of yourself, as your life is as a personality, will come out; and you will have much more material—ammunition—to observe, to become acquainted with yourself.

Get out of this nonsensical state of not being interested. Talk with people, get into an argument—fist fight if you like; I don't care. But, it is something that has to come out. Because, still you're feeding yourself. What do you think you're feeding yourself for: for activity of the body, activity of the mind and activity of the brain. And those two you may as well forget about, because they don't seem to help you at all; they frustrate you. Physical activity at least has a chance of bringing about a possibility of a balance somewhere between the mind and the feeling—whichever way they are—and the body itself. You want equilibrium for yourself, so that when you get up in the morning you say, "Thank God, I have another day ahead of me of all kind of opportunities. Now, let me see what I can do."

Do you like to tinker on the car? Wash the window, and dirty it again, and wash it again? You know what I mean?

Irving: Yes.

Mr. Nyland: All right, then let's get busy, and in two weeks you send me some drawings. You understand what I mean?

Irving: Yes.

Mr. Nyland: I want aliveness, I want people who don't sit like potatoes. Just let's see that you are alive, then there is a chance that something could be Aware of that. But if there is nothing else, you may as well go into Infinity of silence. Don't allow it. We're born here for a certain purpose. We want to live it out and find out why. That's the problem: Why are we here on this Earth? What is it that you find yourself with? What can you do with it? That should be your prayer.

All right, you, Philadelphia there?

Myra: Yes.

Mr. Nyland: All right. John, I heard that instrument, huh?
John: Yes, sir.
Mr. Nyland: It is the end.
Goodnight everybody.

M2037
Thursday, July 8, 1971
Barn Group II
Grammar of Work, Meeting 2 of 9

Mr. Nyland: So, it's very interesting, isn't it: a new engineer, new brooms. I have to clean the ship. I would like to do as if you really don't know very much about Work. I would like you to ask questions—very simple and based on your attempts. And if you don't know what kind of attempt you should make, you should ask, "What should I do?" And also when you ask that, you must have a desire that, when it is clear what you should do, that you want to do it. That's the difference between curiosity and a real interest. And I would like to put these kind of meetings now on that kind of a basis, so that it could become, together with the Mondays in New York, a certain series which I hope can be useful in the future if we can actually have good kind of questions and if I can have answers that I could give which remain simple, even with a little perspective, never deviating from the substance of the principle.

So I would like to try not to talk too much by myself and to make it a lecture. I would like you to imagine that you have your own Group. I know the difficulty that is involved in that, but you have to make that attempt. Also that sometimes you may want to talk as if you are talking with me privately —somewhere at Firefly House—but that in reality the privacy is not needed when it has to do with your Work and your attempts, and sometimes a little bit with your life as you have to—as you have to live it, dependent very much on your type and your interest and the realization of what you consider necessary for yourself. So that the accent of your questions should be on what you wish and where you need clarity. And again and again, it has to be based on the assumption that you're honestly interested in Work, and that you want to take the responsibility on yourself to ask me and almost insist. And the responsibility is that I spend the time in trying to answer you.

In the past, it has been many times that I just talked, and not knowing if it goes in one ear and out of the other or if somehow or other it gets stuck in your brain or perhaps is divided in your head and part of it goes to your solar plexus, or maybe your heart or to your sympathetic nerve system, that of course I don't know—but you would know if you had a Conscience, because that will actually decide if what you take in is going to the right place.

Don't let's talk too much about ordinary life—only when it is lived in connection with the ability of you on the part of yourself to see where the

accent of inner life can be placed; and try to formulate your questions in such a way that you are clear about that kind of an aim. I do not expect you really to be able to do that in the beginning, but this is one of the reasons why I would like to have some meetings in succession, because what we talk about in one meeting can bear fruit in the next. And I would like, if necessary, to check up, if you allow me, to see what you have done with what we have talked about so that it is not simply left to you, but that you try to make me partner in your attempts.

You must understand what is the meaning of this particular saying: "I'm interested in your life." I would like you to understand yourself, to the extent that you are capable, regardless of your type and regardless even of your upbringing but in general considering oneself as a personality which is now walking on the Earth and has a certain life and fulfilling obligations of that life-span for yourself, that you have come to conclusions about yourself which have ended up into a questioning attitude: "What will I do with this, all of this that I happen to go through and that is partly forced on me but nevertheless I cannot run away from it?" And then I want to know, quite definitely, what is the best way to take.

You ask, as it were, for guidance. In the beginning you need that little bit of help, because I'm quite convinced that you really cannot get it out of books. They are not written in such a way that they engage your attention enough to be able to say, "This is A, and B, and C." And at the same time, it is that what I have in mind when we now talk, so that these kind of meetings could become what I've called before a 'little grammar' or even a vocabulary of something that you want to carry sometimes with you or look up, that could function as a dictionary. If it is lucid enough, it could become an encyclopedia of Work for yourself. Not only an index. An index only refers to that what is in a book. That what I have in mind as a grammar is a means of understanding yourself by the introduction of words and defining them; and you supply in that kind of grammar, on the pages which are still left blank, your own experiences, comparing it with the prescriptions as given and coming to conclusions which are your own and dependent entirely on the wish to apply that of what you have read in the grammar, and to make it real for yourself in your life.

If these meetings can be understood in the right way, you will continue to write for yourself on the blank pages. That is, when one has a meeting, you get some information that can be useful and then it is up to you, every day of the week, to see how much you can remember and if that what you have heard can remain useful; and if questions then arise, it would be very good to ask them in order to put you again on the right road if that is possible. And at

the same time, if you do ask and it seems to me sometimes that you may be on the wrong road, that I have—I call it sometimes, 'audacity'—to tell you that you have to be careful and look out for danger.

That is the idea of these kind of meetings. How long they will last, it depends a little bit on time and I've said maybe in—after the middle of August they may have to stop because I am planning to go to the West Coast at the end of August. But aside from that, I have already broken a promise to myself so often, that when we had meetings in 1971 that I was not going to talk, and gradually I started again and again, particularly on Saturday, and then every once in a while a little bit at lunch. And I felt that in doing that I was not really violating the promise, because it is something that one has to watch, to see what is there on the part of the other people with whom one has talked that is alive in them; and trusting that that what they understand goes in the right direction. And the responsibility of talking about Work includes the necessity to see that that what is being said is understood in the right way, and is applied in the right way.

And of course you must know that every once in a while I have had my doubts about such application and, in general, very much about the description of such ideas in the presence of others. It is mainly to try to stimulate everybody I can reach, everybody who can, in that sense, be open to what I would like to say. And knowing very well for myself my own limitations so that every once in a while I am confronted with the inability to really be so absolutely clear that there is no further question, that many times when I do say certain things which I believe are logical, they may not be completely logical to you, and somehow or other I may even be at fault in talking every once in a while a little bit too much and elaborating on ideas which I feel are important but may not have that kind of an importance for you as yet, or maybe never will. That of course I do not know.

The question of the accent for yourself always remains on your own Conscience. And the Conscience is fed for each person by the state of his feeling. When the state of his feeling can be deepened and become more Objective, it will be an emotional attitude. And the reception on the part of this emotional state will create in a person an openness for receiving data which are useful, and then can be judged by his Conscience. And as a result of that judgment, that what takes place in the personality of a person is that it is lifted up and becomes a little freer from the ordinary affairs of life, and that the bondage is gradually reduced. It depends on that feeling going over into a different kind of a state, and the introduction in feeling of Impartiality will give you an emotional state of freedom.

I think you must keep that in mind when you ask questions. That is why

I emphasize now that when you ask the question, you must really know that you want to find out, that you don't ask a question just for the gallery. Ask a question based on the experiences of your life for which you then want an answer because, almost I would say, sometimes your 'life should depend on it.' But that's a very big saying, because it is not the case with us that your life, your inner life, takes that much room—takes up so much room in the way you now live. But that can change, and I hope that gradually these kind of ideas will start to penetrate more and more, so that you get out of your state of superficiality.

We are very much very often too superficial, not knowing what is really required of us simply because God doesn't tell us to be not superficial. We are not, in the first place, open to that kind of influence; and in the second place, it probably is very little use to God Himself. We have a function to fulfill on the Earth, and the way we are taught is by Mother Nature and by Mankind as a whole—also influenced by Mother Nature. But what we wish if we can live in this society of chaotic conditions and all the different economic adventures that we have to go through, that somehow or other you will be able to hold on to that what is more important; even in your ordinary life, even if—I have said several times—in your breathing, should be. Before one reaches that state, a long travel, a long road, a very long way has to be gone through, and most likely with a great deal of suffering.

The reason we talk is to give you encouragement, that we hope that you will not forget this kind of Work in your life, that regardless of where you will be and whatever devious roads you may have to travel, and whatever kind of friends you will meet in the future, that there is something much more solid within yourself which you can defend for yourself when you are confronted with influences which might wish to take it away from you; that you are strong enough in the solidity of your own individuality which, in the beginning being very small, is still very much alive if you allow it to grow.

Maybe we should talk. Maybe I should stop now, and ask for questions. I say again: "Do as if you are in your own Group, as if you want to ask questions of a Nucleus." Be very simple about it and don't be fearful. Don't hesitate to talk or to say what you think is on your heart, for whatever it may be. If it is too superficial, I will tell you that I don't want to spend the time in answering it. It won't matter at all.

A Group meeting is very much like a Movement. A Movement Group is not carried out because you want to become a beautiful ensemble of people so that there could be an audience to look at you and say, "How well and beautiful it was all put together." The accent for a Movement Group is constantly on yourself, and on your body, and on your ability to make certain

movements a little out of the extraordinary, but nevertheless of use to you because it gives you a chance to be able to confront your head with the necessity of telling your body what to do. And it is nobody's business who looks at you. It is your inner life that you want to make partner of yourself.

This kind of a meeting has to do with your inner life, and don't hesitate to ask what you wish to ask. And don't pay attention to anyone around you. Criticism will really never help you. It belongs to the ordinary world. And with criticism, that what takes place in you as a reaction is quite definitely unconscious behavior. Try to stay clear from that. Be as you are. Accept yourself for whatever it is. Accept others for whatever they are and leave them alone, and they will leave you alone.

What questions have you?

Jim Fosso: I read about Pogossian a week ago and talked about it a little, but I can't leave it alone, because it bothers me concerning the fact of my own laziness…
Mr. Nyland: How do you see Pogossian?
Jim: I see Pogossian as a man whose—whose inner life occupied a great deal of his time.
Mr. Nyland: He was a man with constant interest, wasn't he?
Jim: Yes.
Mr. Nyland: He didn't allow himself to be dictated by the influences of the outside world. He had within himself a fountain which constantly should work for him, and for him to acquire knowledge. It was not the emphasis on his inner life, really, although whenever there is some kind of a well where water wells up from one, it is not always easy to decide where it comes from.

There are deep wells and there are also ordinary wells, also on the Earth. If we have an ordinary well that goes just about thirteen feet or so, or perhaps even a little bit more, we are dependent on the outside pressure of the atmosphere how deep you can go and even pump it up. But there is also a deep well that can be penetrated much further into the Earth, and for that we need a special kind of a pump which is empowered by certain either electric or some other kind of energy form. And it is necessary that, when one drills first, that you have to expect that you will not reach water as yet and it may be at hundred feet only, and then maybe a couple of drops; and then a little bit further maybe one gallon to a minute. And further down more, hoping that you will have a certain vein that gives water and sometimes you drill for four hundred feet and there is no water.

You see, this is the way life is; because it is not at all a guarantee that when you Work you will reach your inner life. And it's not at all that

Pogossian is the example of Work. It is an example of a man who wants to find out. And he has to be—and that was of course in that description—a person who has a definite aim, and using his ordinary interests for that aim, to uncover that what is he himself within himself, very much like drilling a deep well and trying to find where is the vein which is alive for myself within my own, call it 'body,' or my own 'Earth.' And although I think Pogossian is a very good example, it does not apply to how different people will have to face Work for themselves when they are confronted with the ideas.

Pogossian was quite right in being busy and kept busy and overcoming difficulties, and not always following the line of least resistance. And I think in that way he can be an example, particularly when the attempts that one wants to make, and for which one wants an example, are the indication as with Pogossian that one should not be lazy. And that, I think, is as far as it goes. How far Pogossian himself came, that I don't know. I hope he did a great deal, and if Gurdjieff called him 'remarkable' or one of the 'remarkable men,' most likely knowing him and being his friend, Gurdjieff probably could vouch for him.

We read about him and then we say, "Can he be, in my particular search, also an example for me?" And immediately I am confronted with the condition of my own Soul—soil. I live in nature in this particular period. I'm not in the Middle East. I'm not at all brought up in surroundings like there are in Armenia or in Greece. I have to find out what it is that is me and I call 'myself' in this kind of a life as I now have to live it, and Pogossian is not living my life. All I can extract from it is the idea of a principle of how a man, brought up in certain conditions, considers the conditions for himself useful and wishes to continue to live in such conditions which help him to satisfy his aim. And that therefore, I take a principle out of Pogossian's life. I say, "He had an aim," and then I say on the page which is left blank, "Where is my aim?" Then I read again about Pogossian on the left side of the page, and I see that he is constantly busy. And then I write on the blank space of my own life, "Am I busy? Do I spend my time wisely?" And I read again about Pogossian. Did he reach certain things that are desirable? And whatever the qualifications may be of the desirability, I look at my own page and I write down, as the third point, "How can I experience my life so that it is desirable for me?"

You see, Jim, with that I Work. Then I forget Pogossian and I don't want to really—to be reminded anymore, because he has served his purpose for me. And then one gets rid of him, and in its place is my own history on the other side of the page. And that I read again. Do I have an aim? What is it that I really want? Do I spend my time wisely? Could I be called lazy, not so

much even in the eyes of someone else, but for my own Conscience? Do I try to follow the line of least resistance? And if there is resistance or that what is an obstacle resisting my attempt, do I get out of the way and consider the detour more profitable for me, or do I go straight ahead, or do I wait until I actually hope that the Zilnotrago is cleared away? And constantly I want to translate anything that I either read or that affects me; anything that has a definite influence on me I want to convert into a means for myself, and I say, "I must write my own story." And this is an earnest and a very serious matter. I get stuck on that, because it is a little easier to refer back to someone else and admire him, and not to feel that there is any obligation connected with it.

You know, Jim, it is not so difficult to have the wish to Work. It is not so difficult to have an aim. It is not so difficult to have theoretical knowledge about the expenditure of one's energy. Sometimes it's not so difficult to say that I'm lazy. But it's very difficult for me at any one time to translate that what I now think and sometimes feel into an actuality of an application. And this is where, really, the principle comes in and where the beginning is of a trait of my character. Because if I don't do that, wanting to lead gradually to the level of my Being and a total understanding of what I could become and at times I sometimes can reach by means of an effort of Work, that then I must not forget that the road is very long and that drilling for deep water requires a great deal of energy, not to say expenditure of money.

My life could become very simple if I write my own story. If I could take all the different influences that I've lived under or made for myself and say for the time being they have been useful and now I can forget about them because something in me is precipitated. And it is this precipitant, that what gives the solidity if I can approach it in the right way. I mean by that, that the precipitation within myself, like a deposit, is something of value at a certain time. It may not always be valuable right away, but I must have that kind of belief that if I make an attempt for Work, that something takes place in me, small as it may be, that ultimately there will be validity in it which I can claim, because it is my possession because I have Worked for it—or, I would almost say, 'I' has Worked for it.

The realization of that, thanks then to Pogossian, is very valuable when I live my ordinary life and, in consideration of that, I say, "In my life, Pogossian has no further name." It has led me to the door of my heart but he never even helped me to open it. I had to open the door to myself, and then when I close the door, I am alone with my Conscience and I almost have forgotten, and only out of a little gratitude to Pogossian that he brought me to the door.

You see, if one is sensitive about these things—and it is not only

Pogossian but maybe others. I quote every once in a while from other authors and people who have lived their life, and not the kind of the life that is at the present time so much accepted by this ordinary existence of ours, where we simply believe that certain things are worth so much, and they are blown up out of proportion completely of what the value is of such a life. But if I go back to the people who honestly lived their life and did not make so much noise, if I consider Thomas à Kempis, if I say, "What was this man Erasmus?" "What was this man Bach?" "What did he wish to tell me?" "What did he do in his simple life, really?" If I love music and honestly I know what music could do to me, I don't want to go all the time into the jazzian movement which has nothing else but hollowness in it—at most a little rhythm—but I want substance that can feed me, and perhaps I have to go down a little deeper to find water.

I think it is right that you extract from Pogossian whatever you can, but then the burden is entirely your own, and you consider your life: What am I doing day after day with that what has been given to me? If I can accept that being given as a religious attitude that I should have, or even if I don't, that I say, "Thank God, I'm healthy," or I can do certain things, or I have strength, or I have talents, without saying that I ought to be grateful for it—I think it would be a sin if I didn't use them. And then the question of laziness. Where is really that kind of morality that comes in to judge how I spend my time? And at what particular point becomes my time useful and where is it still useless? And how much can I allow of uselessness in my life? And what should be the force that I then apply to make certain time elements—seconds or minutes or hours—useful for me? And again the question: "Is it useful for what of me, and what is the satisfaction for myself that I'm looking for?"

Those are the questions. Leave Pogossian, I say, leave him alone. He lived his life and it is wonderful and that, I would say, is just about all. And then you close your eyes and close the book, and then you start reading within.

Jim: Thank you.

Kerry Millay: I'd like to know how I can find the right place in myself to make a Work attempt from.

Mr. Nyland: The right place is always there. You don't have to find it.

Kerry: The reason I asked the question is that often I make an attempt and sometimes I think that I'm getting results, and sometimes I build a whole series of attempts and ...

Mr. Nyland: What kind of result do you expect? What are you looking for?

Kerry: I wish to have something that could tell me the real truth about

myself.
Mr. Nyland: That is easy. When there is no dispute between your mind and your feeling, you have the truth.
Kerry: Yes, but very ...
Mr. Nyland: No, there is no 'but' about it, because as soon as there is a thought, then of course you are away from the truth. Because if you're honest about Work, whenever a thought enters, your feeling will say you shouldn't have the thought, and there is a conflict. I'm talking about the unity between mind and feeling.

Work, as I said, is always there and always available. That does not mean that at certain times the conditions are a little bit more conducive and helpful than at other times. But, you don't have to hunt for it. You carry your own instrument with you, any time. You can even become, in the ordinary sense, conscious of your existence when you're sufficiently alive. Nobody is expected to Work on himself in his physical sleep. When I open my eyes, I have the opportunity to know that I have a body which exists and is active. I also know that the body manifests, and usually as a result of that what I feel and think. In an ordinary superficial arrangement there's not much conflict, because very often the mind is not interested if it is a feeling affair, and the feeling is not interested if it is an intellectual affair. But that kind of superficiality is quite all right for the body to continue on the existence. I don't make an attempt to eat so Consciously that I say, "That what is now my food, and I take in, at the moment when I swallow it, it becomes Conscious for me." Life is much simpler. And whenever you make a big affair of ordinary work, that you should apply it, you're on the wrong road.

Now, I've spoken for about two minutes and probably you have listened, and you had no chance at all to be able to become Aware of yourself. Now, the rest of the meeting, you make such attempts for yourself to be Aware of there where you are, and the acceptance of yourself as you are. There is your opportunity. And when you get up at the end of the meeting, you try to continue with it regardless of the hustle and bustle of the other people around you. When you get into the car, you try to remember it again, to see if somehow or other there may be an opportunity of something of yourself being Aware of you. And whatever you want to call then the little 'I' existing, and in whichever way you would like to make an attempt to create it, that simply you make such attempts at such a time. When you drive the car, I wouldn't advise you too much because you have to have energy to see where you're going. But when you get out of the car, I've no doubt that at such a time you could remember yourself. When I say 'remember yourself,' it's the same as saying: "Try to become Aware by means of something that

could start to function as an Objective faculty."

Work is much more simple than you make it. And you don't have to make it a big affair, I think. It is just there, and if you wish you can take it. If it isn't there, it passes you by. You understand what I mean? Do you say anything?

Kerry: Uh ... I'll try—I'll try to do that.

Mr. Nyland: No, the question is: Do you understand what I said?

Kerry: I understand what you say.

Mr. Nyland: Good. If you understand it, you will be able to do it. If it is just ordinary knowledge, you won't do it. Do you understand the difference between the two? When it is ordinary knowledge, it goes in your head and you may lose it, and it may not stay in your memory. When it has become understanding, it means something else of your feeling has joined the knowledge and if possible, at such a time when the two can get together in the same kind of an aim, you yourself as a personality become affected, and then it will affect the level of your Being; and as a result there will be understanding. Reversely, when there is understanding, it will be translated into the wish to remember it for a purpose of getting more understanding. So, if you wish, next week you can tell me what you have done.

Kerry: All right.

Mr. Nyland: Good.

Kerry: I'll try.

Mr. Nyland: Good. Yah?

Margaret Fargo: My name is Margaret Fargo and I'm very confused about my Work attempts and I fear I am on the wrong road. This...

Mr. Nyland: How long have you been on the wrong road?

Margaret: Not too long, I hope, but...

Mr. Nyland: (laughs) When did you start on the right road?

Margaret: About ... I'd say about two months ago.

Mr. Nyland: When did you hear first about Work?

Margaret: A year ago.

Mr. Nyland: Where?

Margaret: In New York. I was in Trudy's Group. I worked for Trudy.

Mr. Nyland: Don't you think that Trudy explained to you what Work is?

Margaret: No.

Mr. Nyland: You mean she doesn't?

Margaret: Well, what you just said, you know, understanding...

Mr. Nyland: Yah, that's right, but the question first, you have to have a knowledge in order to be able to apply it. Don't you think she is clear about

what is needed? If I ask you now, for instance, since you say you are confused, what do you think Work is? Say it in your own words. But if you say I would like to make an effort, what kind of an effort do you make?
Margaret: Well for—for what Work is, um—an Awareness, um—for what Work is to me and what it has been...
Mr. Nyland: No, no, no. Just, what—what it is. Without even you applying it. Work can be described as a knowledge indicating what is called the 'only way.' It can be described as a means to reach Objectivity out of a state of subjectivity. It can be described as something that takes place in me, when it is applied, it would reach a state within myself of evolving.

It can be explained in many ways, in describing the aims that one has. There is only one way of describing a method. When you have a medicine, it could be used every once in a while for different sicknesses, but it may have many applications as a medicine, and even more so if you have certain chemical elements, they may have an effect on the body—of different parts of the body. So, it is now a question of describing the rules of Work on oneself. And that is what I would like you to tell me: How would you explain it to someone else, or how would you explain it to yourself every day?
Margaret: Well, um...
Mr. Nyland: You used the word 'Awareness,' which is right; but you still have to define that.
Margaret: It's the... Well, the physical body would be relaxed...
Mr. Nyland: No. No. No, that's the way of application. I only want a description. The description—which is a prescription—of Work: What is it? What is the process?
Margaret: It's—um—it's the process by how you can find your real Self.
Mr. Nyland: Yes, that is, again, the aim. What is involved in that process? What are the instruments that are being used?
Margaret: The only tools that you have are the—are the tools that ... that ... that ... that you have within yourself.
Mr. Nyland: What are the tools?
Margaret: Well, for me they're—they're looking at myself and, um, trying—trying not to—trying not to, to make any judgments, trying not to close anything, to leave it open ... just to ...
Mr. Nyland: Do you think you can do that?
Margaret: No.
Mr. Nyland: No. And it is wrong the way you describe it. It is not a question of looking at myself like I do many times when I happen to think how I was, or even when I try to see what I am doing. It is not that process at all. And

that I wouldn't call 'Awareness.' The process must of course indicate that it will lead to an aim. If I define the aim of wanting to become Objective or if I feel that the question of Consciousness, if I define it, should be pure acceptance of facts without interference of any like or dislike, then I can come a little close to what the process should be. The process means, for me, that something should exist which can become Aware of me as I am.

You see, if I describe the process like that, I will see what kind of instrument I need. In the first place, an entity or something—or sometimes we call it a 'faculty'—which has a certain ability. And the ability is to 'Observe,' as we call it, in Observation of myself as I am. Now, when I say 'as I am,' it already implies that that what is Observing me is pure in its Observation, and is not mixed with any kind of a like or dislike of myself. With other words, that what is this entity has to be Impartial to me. Now, what is this 'me' that this little 'I' has to be Impartial to? Myself, as I am, has to be under Observation—scrutinized, as it were—but in any event, the Awareness of the little 'I' will give me certain facts about myself as I am. Because, if I say, "not the way I like myself, or the way I appear to be, or the way I describe myself," all of that would for me be ordinary mind describing something, but I talk about an Objective something as a means to reach a state of Consciousness.

So, whenever what is called the 'only way' is described, it has to have certain functions, and the functions have to be understood as far as the aim is concerned, that this little 'I' has to have certain properties. The first property is that it is sufficiently alive to be able to live, and in its life to become Aware of the surrounding—that is, what I would say is a fact of an aliveness of anything that happens to exist with life in it. In the second place, I want this aliveness to become manifest in the little 'I' in a process of Observing an object. In the third place, I want this little 'I' to give me, as I am, information about myself. So, that means I have to define the object for that Observation as myself. I then have to think: How can this little 'I', if it is little, function in the best way? Then I'm afraid it has to be explained that when the little 'I' is made or created by me—that is, if I want something of that kind to exist which is supposed to help me in giving me more truthful knowledge about myself—that when I want to understand that kind of a process, I must assume that that what I, in my ability unconsciously, would like to create of something which is Conscious, that I really do not know very much about that kind of a creation, and that I cannot really expect this little 'I' to be full-grown overnight.

So it—it brings into this total concept the fact that this little 'I' must still be very small, even if in principle I could call it 'Objective,' that the amount

of data it would be able to Observe or give me can be very small in the beginning. And I also must understand that if my unconscious brain and feeling would like to create a little 'I', I cannot be very clear, or not even sure, that that what I create is already, in its principle, hundred percent Conscious. You must have talked with Trudy about such things. The little 'I' becomes extremely important because it will give me, in time, the possibility of having a guide for my life. And don't mix up what may be aims with that what is a method.

Now, the question is, how to apply it when I now know what I should do. When will I do it, and how will I do it? I do it whenever the time is right. I can do it when I know that I have a wish which wants to create this little 'I'. And I think that the time is the best when I have a deeper wish to try even to maintain it, or that the conditions are such that they, as conditions, will not interfere with the creation of something quite unusual for me. The question is now: How I do it, at what time will I do it, in what conditions will I try to make this attempt? In the beginning very, very simple times, very simple conditions. Because when I wish this little 'I' to exist, it has to have energy. And when the energy is divided between that what I want to give to little 'I' and the creation and the energy which has to go to the maintenance of my ordinary unconscious state, I don't want my unconscious state to take too much energy away. Are you still following what I'm saying?

Margaret: Yes.

Mr. Nyland: Do you understand now what I mean?

Margaret: Yes. Um...

Mr. Nyland: Then will you now Work? And let me know next week?

Margaret: Yes, I would like to say one thing, though.

Mr. Nyland: Yes?

Margaret: I think perhaps with Trudy it was not the fault of Trudy.

Mr. Nyland: No, no, I don't think it was.

Margaret: Okay.

Mr. Nyland: No, that's why I said a little while ago, you must have heard that from Trudy, only you didn't happen to think about it and maybe you didn't place it in the right way, by giving it enough value. You understand now what I mean?

Margaret: Yes.

Mr. Nyland: And you simply apply it in the simplest forms and that what is the object of Observation is the manifestation of your physical body. So, let's stick to that only, all right?

Margaret: Yes.

Mr. Nyland: Good.

Judy Freed: There isn't any need for Work in my life right now. And I feel—I feel a need for that need.
Mr. Nyland: (laughs) Well, we can quibble about that. Because, where does the need come for the need for the need? You see, you're kind of playing with words now. Either I have thirst, and I wish to quench it, or I don't have it. If I don't have thirst, I don't believe there is anything that tells me you ought to have thirst. Because if that is the case, then I have to have a reason for the thirst. If that reason for the thirst exists, there is reason to satisfy it. If I actually realize that I should have a need, that statement must be based on the acceptance of myself as I don't have a need, and that I cannot accept. So, therefore I say I should have a need. It is much simpler, because I am what I am at the present time and I have no interest whatsoever in Work. This statement I make to myself and I live with it. You see, I'm not going to take what has happened in the past and that now is telling me that I 'ought' to Work, because in the past I Worked because I had a motivation. At the present time there is no motivation, so I cannot Work. When there is no motivation, there is impossibility of Work.

Work must always be preceded by the wish to Work. And the wish to Work must be based on the motivation, which includes many different descriptions of oneself in different kind of states, in which one looks at oneself and sees what one is; or is reminded that one is that way; or experiences certain ways by which one has behaved—in looking back or recalling it; or thinking; or someone else making a remark about it which produces in me again a thought or a feeling about myself, and mostly then connected with dissatisfaction. It may not always be dissatisfaction. It may also lead to a questioning or irresoluteness—something that is not soluble for me, something that will not let me sleep enough. But in general, you might say it is a dissatisfaction with either my physical or psychological state. When that is there, there may be a possibility that I can translate it into the wish. But sometimes I'm not even strong enough for that, or that what I see of myself I don't dislike too much.

Keep on saying to yourself, "I can't Work and I don't want to Work." And walk around the house saying that. Emphasize it. Say it even, "I'll be damned if I want to Work!" Go ahead and say it. It is much closer to the truth than saying that you should have a need for the need of Work. The two needs negate each other and it does not lead to any positivity. Can you agree with that?

Judy, you are mixing up your ordinary state in ordinary life with that what belongs to Heaven, and you start to judge your desire for Heaven as a result from the state in which you are in ordinary life. Leave ordinary life by

itself and settle, as far as you are able, the affairs of ordinary life. But when you wish to Work, you do not wish for anything else but to Wake Up.

By the way, that is the answer that you should receive—Who was it, Jerry?

Kerry: Kerry.

Mr. Nyland: Kerry. You should know that you cannot look for results—you could not define them, and even if they are there, you would not recognize them. The wish for Work is based on the fact that I'm asleep and the wish is to Wake Up. I do not know what I will find when I'm Awake. I'm unconscious, I don't like the state of unconsciousness. I want to become Conscious. I Work for Consciousness. When I'm Conscious, I may be able to describe what it is, but I cannot describe it as long as I'm unconscious. It's the same thing with Judy. If I wish for Heaven, I have no interest in the Earth. I only want to use the Earth as a stepping-stone to go to Heaven. If I want to develop my inner life, I really have no more use for my outer life than only to serve as a means for getting to my inner life.

But you see how absurd that is for an ordinary man. Because he never can say that he is so much interested in his inner life that he wants to give up his outer life. Aside from the fact that I don't think he can do it because he's constantly bound by it, when it really would come down to it, he's unwilling to do it. He is not going to give up his unconscious states. He's much too much attached to it, and there is no means of simply telling that he should get rid of it, even intellectually. He can accept that intellectually; emotionally he never will want to give it up. And a person sometimes prefers to simply make statements that he cannot Work and be satisfied by that statement until it becomes so clear that he should not be satisfied by keeping on—keeping on saying it; then he will do something.

Keep on saying that you don't need Work, and don't tell yourself you should have a need for Work. The need for Work will come when you start to get to a point of being disgusted with yourself as you are saying, "I don't need Work." The negativity in a person always functions as a vise. And I mean by that, now it grips you and it holds you. This is the terrible thing about negativity. And as soon as I can settle negative states in my ordinary life, I may have a little bit plain sailing. It does not mean I have the wind to be able to profit by and to sail with it, or even against it, but at least I will not be shipwrecked.

Negativity will shipwreck me in my ordinary life, because I have no means to counteract it, than only in the acceptance of it, the realization that negativity will not get me anywhere. But as long as I don't know that, I want to say in my negativity, "You are negative and stay negative because that is

apparently what you wish." I say there is a point at which you say, "I don't want that." Then you will Work.

Yah? What was it?

Phyllis Lehman: I have two questions about the correctness of my Work attempts. And one is that I notice after attempt—I notice almost where the—where the 'I' seems to be ...

Mr. Nyland: Wait a minute. You noticed what?

Phyllis: Where the 'I' seems to be.

Mr. Nyland: Yah, it's maybe nice to speculate about it. I don't think it matters, does it?

Phyllis: Well, then I try and put it somewhere else.

Mr. Nyland: It's okay. You can put it anywhere you like.

Phyllis: It doesn't matter then?

Mr. Nyland: No, I don't think so. You're only interested in what the 'I' can give you. Because the interest, regardless where that 'I' happens to be, is based on the little 'I' functioning. So, it must lead not to be able to place where the little 'I' is. It has to lead to the increase of knowledge of yourself, or to make sure that the knowledge you have of yourself is truthful. That's what you're looking for. The creation of little 'I' is only a means to an end. And the end is self-knowledge. That's why I say it doesn't matter where it is, as long as it functions. But assuming now for a moment that you know approximately where it is, where is it? Can you tell me?

Phyllis: Well, sometimes it seems to be more above my head ...

Mr. Nyland: Yah.

Phyllis: ... and at other times more inside.

Mr. Nyland: Yah. You know, it isn't above your head, but let it be there.

Phyllis: And other times more inside.

Mr. Nyland: Maybe. On your shoulder?

Phyllis: Some—not on my shoulder, no.

Mr. Nyland: Where? In your heart?

Phyllis: Yes.

Mr. Nyland: Right. And supposing it is in your big toe? It still could function, couldn't it? Can you imagine the little 'I' being in—in your big toe and staring at you? [laughter] You know, I'm interested in the Awareness of the little 'I'. I'm not interested thinking where it lives. I can philosophize about it, of course, and I can say, "It ought to be here," and so forth. I can search for it. You know, it's the same thing as trying to find where was Gurdjieff buried. What good does it do? After I find it I can say, "Ah, that's where they buried him." [laughter] I'm looking for something that is real

truth for me; and it does not include the place of the 'I'. It does include the functioning of 'I'. Okay, now let's assume that it is wherever it is and you have now little 'I' functioning. Now, what is the second question?
Phyllis: I think it's connected. But it's—the importance of the creation is then to turn it back to yourself.
Mr. Nyland: No, no, no, you're not clear. What is a telescope? There's an Observer at one end and the observee on the other. Is there any turning back? The way you say, "I'm interested if I am the observee," that means I am being observed. What the Observer has to say about me, that's my interest. So, at most you can say, "If little 'I' exists and is gathering information about me, I am interested in what is that information." So, if I ascribe to the little 'I' the faculty of being able to Observe me and be Impartial about me, I also can ascribe to the little 'I' that such facts of my existence are recorded in my ordinary unconscious memory. There's no difficulty about that, because apparently Awareness is also a mental process.

So, what takes place in my mind as a result of an Observation process, I gather as data about myself being the object, and then it is the same as if the observer tells me about myself. You understand that?

Just imagine the little 'I' functioning and becoming Aware of you. And what is this little 'I' interested in? The existence of you as you are. And when I say 'without criticism,' it means it has to really accept me as I am; because there's no description necessary, there is no classification, no pigeonholing, no liking or disliking, no feeling; just a cold fact. But I want to make sure that that what 'I' is seeing as Observation is a fact which is truthful. You understand that?
Phyllis: I'm not clear if, after the 'I' is—if you've created it, then is it time to —to do a movement of your physical body?
Mr. Nyland: No, I wouldn't do that. You can learn a little bit that way, but the main thing is the acceptance of myself as I am—well, what I am totally: it's not only my arm, it's not the movement. I—I prefer much more that my body is walking or my personality, whatever it is, is walking from one side of the room to another. And during that process I would like the little 'I' to 'be there,' as it were, following me wherever I go and Observing me—whatever to see, whatever happens to me as I walk—and all the time being interested in the fact that this body is walking. Now, of course the movement is all right. I can say I can sit quietly, close my eyes and move my hand and so forth, but the reason is that I want the little 'I' to exist, not to move my hand. I use the movement only to make my little 'I' attentive, and then the result of what the little 'I' finds as having 'attention,' as it were, given towards me or becoming Observant of me in that attention of the little 'I', that then the facts which are

gathered by little 'I' become my own fact and are truthful.

I hope you understand that, and not be stuck on just moving the arm and then be satisfied because the arm is moving. I'm not interested in the arm moving. I'm interested in little 'I' becoming Observant of the fact that it is moving. But that means that that what I am happens to be moving this, but what the little 'I' is interested in is the fact that I am alive. Will you try to walk up and down without any rhyme or reason in your room, before you go to bed or when you get up early in the morning? And walk up and down and try to see if perhaps, at a certain time, something could be there—I've called it sometimes a shadow following you as closely as you are, belonging to you because you have created it for that purpose. If you can, maintain it in such a way that as you walk step by step, there is an Awareness which is situated in this little 'I', at whichever place you want to put it. You understand—that simple?

Phyllis: Yes.

Mr. Nyland: And will you do that?

Phyllis: Yes.

Mr. Nyland: And try not to mix it up with other things. And next week you can tell me what you have done. All right? Yah.

Allen Rettig: I've been having a lot of morbid thoughts lately because a friend of mine was killed in Vietnam. And I've been trying to just observe these things, and ...

Mr. Nyland: When you say 'these things,' what? What did you observe?

Allen: Uh... Well—uh—just a lot of fears, things like ...

Mr. Nyland: That you might die?

Allen: Yes.

Mr. Nyland: Yah, all right. That's morbid, isn't it?

Allen: Yes.

Mr. Nyland: It's all right. I think it's very useful that you consider that. I think it's very good that you experience it. It's not a pleasant one. We had difficulties ourselves. Many of us had to consider the question of life and death, and I think it has shaken up many of us when it happens in the midst of ourselves. In the same way, when it happens to you as your friend, of course you visualize that. And you see it and you say, "There by the Grace of God I could have been." But you're not, and the fact that you're still alive and are able to think about it should have a meaning. Because if it just left you cold, then of course it had no meaning for you, and your friend could have died without even you turning a finger.

Now you are affected and you say it leads to morbid thoughts—only

because you dwell too much on the fact that he died. You don't dwell on the fact that you're still alive. I think it should be—you should be very grateful for yourself that you are alive. You can be sad for him, but I think also that is not necessary, because you don't know why he died. You don't know at all about his life and what he went through or struggled with and what he tried to do, and whatever his life was worth to him and perhaps that, at such a time when he died, that the death may only be a changing-over into a different kind of existence. If there is any kind of a religion or any kind of an interpretation—partly esoteric for yourself—that you could assume that, that something has taken place for him which then has given him freedom from his physical body, I think one can continue to think about such a person, and even wishing him back. And that, I think, is much too morbid, because you have no right whatsoever to wish him back. Because apparently the laws that govern his life, and also govern yours, you do not understand, and I don't think it is given to you to understand that, unless one has suffered many deaths of oneself and then there can be the understanding of why a person dies.

For the time being, you have to accept it as a fact of nature and belonging to Mother Earth. You are not going to question the necessity of rain unless you become personally interested that you are growing a crop and you need rain, and then perhaps be grateful when it comes. And you may pray even when—if it doesn't come. But, those are all conditions which belong to you, wanting certain things to happen in accordance with your standards. I think a person has to learn that there is something else besides what he himself hopes for, or even thinks in the best of his moments.

I'm afraid you're too superficial. Even with your morbidity, you don't consider yourself. If you can understand this kind of Work as having a certain application for you in your life while you are still alive, you would be grateful to be reminded that someone who was near to you died. And in that reminder, maybe you can give more substance to yourself, and perhaps it could lead to the wish to actually Work. You do not at the present time. You just think a little bit about Work. If you've listened to what we have talked about, maybe you can understand it. If you Work, really, your morbidity will go away.

Allen: Thank you.

Renee King: I have a question about how to place some experiences in relation to Impartiality and Objectivity.

Mr. Nyland: Let me say this first, before you describe it. Don't try to be Impartial when the experiences involve you too much. It would be utterly

useless. Work is not given to be applied in ordinary life in order to overcome conditions of ordinary life. Ordinary life conditions can make you Work, but the purpose for Work is entirely different from the elimination of that what I don't like. So, if you want to keep that in mind when you want to say, but I'm afraid that Impartiality, if you wish to apply it in what you call 'experiences,' that it is an impossibility. And even then, you're not entitled to it. Let me know what you want to say.
Renee: Well, I don't think it had to do with that.
Mr. Nyland: Tell me.
Renee: I've had some experiences of ... well, I would describe them perhaps more of an emotional nature, like—uh—like just being alive, you know—uh ...
Mr. Nyland: Yes. I know what being alive is.
Renee: Yeah, but I mean, different than ordinary, uh—and I've wondered ...
Mr. Nyland: Now wait a minute. Will you describe that? Different from ordinary, what is that?
Renee: Uh ...
Mr. Nyland: What is different?
Renee: Well, I don't know. Just really—just realizing that I was alive, and I didn't know how to ...
Mr. Nyland: Good. I can do that anytime when I have a joyful experience.
Renee: I didn't know—I didn't know how that related to Work.
Mr. Nyland: It doesn't. That's exactly what I was telling you.
Renee: Oh. But it ...
Mr. Nyland: It was ...
Renee: I sometimes have had those experiences while Working and I...
Mr. Nyland: No, I doubt it.
Renee: Well I was confused about this. It was several months ago that I was confused about this after talking in a meeting, and so I sort of stopped. For a while I stopped Working because I was confused about whether there was any Impartiality there, because in the meeting somebody mentioned Impartiality and—and I was confused about it.
Mr. Nyland: Yah. I think that's right. And perhaps it should not have been mentioned in connection with your experience.
Renee: No, it wasn't mentioned, as somebody asked me about Impartiality and I was confused about it then, whether there had been any Impartiality.
Mr. Nyland: Oh. Someone wanted you to tell what Impartiality was?
Renee: Yes.
Mr. Nyland: Can you now? Can you now tell what it is?
Renee: Well, I'm not sure. I'm still not sure how to—how to place certain

experiences. When I hear you talking about ...
Mr. Nyland: Where do you think Impartiality belongs?
Renee: Where do I think it belongs?
Mr. Nyland: What is meant by that kind of concept? What do you call 'impartiality' in ordinary life? Like a judge, he becomes impartial when he weighs all the facts, and does not attach unduly value to certain coincidence or certain events, than only in accordance with that what is inherent in the validity of that event. That I call 'impartial.' Because then I can have a judgment because I'm not swayed one way or the other by any kind of a feeling. Sometimes it's possible to be impartial intellectually. If I have to make a judgment about certain facts which I can consider and when they are measured, then of course my impartiality is easy, because I can apply the measure: "When it's above the line it is this, and when it's below it is something else." So, of course there is the possibility of being impartial in a mental sphere. When I'm a scientist, I must be impartial about the observation of certain facts.

But the question of Impartiality regarding oneself has to do with myself, and I have no measure for myself, than only the knowledge that I become involved emotionally or with feeling about certain things that I experience. And then the Impartiality requires that that what I notice of myself should be completely free from that kind of partiality. That is, going along with it one way or the other—and I call it a 'liking or a disliking,' so it has a very definite definition. Impartiality for a person, when one Works—Impartiality means that that what I Observe leaves me cold.
Renee: I—I still don't understand, because I don't understand ... Can you use emotional states, like a realization that you're alive?
Mr. Nyland: I don't think so. No. I think that when I'm emotionally involved in the state and I like it because I'm alive, or that I'm really involved in it in such a way that I almost forget everything else, I think that a lot of energy goes in that direction, and there is nothing that will go to the formation of any kind of an inner life. You see, a deep emotion is not inner life.
Renee: But you—you just... When you started the meeting tonight you talked about how... You talked about emotion, and—and using emotion.
Mr. Nyland: Of course, emotions can be used when they can be freed from the expression. But in ordinary life, any kind of an emotion is immediately translated into a manifestation. And therefore the energy goes into the manifestation and does not stay as emotion. If I could keep emotional energy free by itself, and perhaps even accumulate it in a certain, let's say, 'storage battery,' then I could draw on it. But as I am, unconscious as I am, I cannot do that. I am, by nature, bound to use all emotional or feeling energy for a

manifestation of myself.

Let me explain that a little more. Because in ordinary life with feeling it is easy to see that any kind of a feeling that I have is expressed in some kind of a physical manifestations either by the posture or by the tension of muscles, or by some kind of an expression on my face or by certain words that I will use and for which I then even use my mind—that is ordinary feeling. Now, if an ordinary feeling—I try to refine it and it becomes a little bit more of an emotional state, when I go over to what we call real 'emotion,' that what my feeling was concerned with, which was mostly myself, will, in an emotional state, also include other people, other forms of life. And in that direction then—in, as it were, sharing the feeling and becoming emotional about the existence of other people, existing in their life —then that what is an emotional state is a little bit clearer for me and to some extent, even, not as expressed, stays often with a feeling without giving any idea within myself of how it should be expressed, because I don't know how.

I do not know how much you really know about the three centers and such concepts. It is perhaps very difficult.

Renee: Well, what you just spoke about: how does that relate to Objectivity and Impartiality?

Mr. Nyland: It doesn't relate to it, than only as a source of energy. When it is separate from the manifestation, it becomes a form of energy that could be utilized. But it is a difficult process even to utilize it. But, you see, we are not talking as yet the same language. I'm afraid you're still confused. Have you listened to some of the other answers I gave?

Renee: Yes.

Mr. Nyland: About little 'I'?

Renee: Yes.

Mr. Nyland: About the attempts one makes in actually having this little 'I' Observe one, and Observe the manifestations of the body?

Renee: Yes.

Mr. Nyland: If you have understood that. And that is your task for this coming week, and you can tell about it next week. But, you must make sure that you understand it; otherwise it will lead to more confusion. Will you do that?

Renee: Yes.

Mr. Nyland: Okay. I hope you will try.

M2040
Monday, July 12, 1971
New York Group II
Grammar of Work, Meeting 3 of 9

Mr. Nyland: I hope you don't mind if we turn that Frigidaire off, huh? And if you get too warm, then you have to go out. If you feel it is all right, then maybe it can be helpful. We want to make these evenings—there will be three or something; I do not know exactly how many, but at least today and next week and the following week I also—a little bit more consecutive so that if we do talk about Work and certain suggestions, that then the next week you can say something about it.

I would like very much to make sure that you understand simplicity of Work, without losing yourself in all kind of hallucinations of a theoretical kind. And therefore I hope that you will really ask questions which you need for yourself; not curiosity, although that sometimes can help you to become stimulated. And having an actual wish for wanting to continue to Work, it may be that sometimes certain theories or certain backgrounds have to be explained. But not too much of that, because the more you go into the theories and philosophy, the less you will spend the time on doing something for yourself. Understanding, of course, of that is that the philosophy ultimately is not going to help you, and neither the theory. It can give you a clarity of your mind and that's about as far as it goes, but if contact with theory or a philosophy presented in such a way that it might encourage you to have a feeling for what you want to become, then of course the basis of a clear understanding is very necessary.

So who is… Are you taking notes? Yah, it's all right, it's fine. It is a resumé, is it? Yah, very good.

So, will we begin? And who has questions?

Brian Gitt: On page 78 in Chapter VII of *All and Everything*, 'Becoming aware of genuine being-duty,' Beelzebub tells Hassein that it is indispensably necessary that every morning he try and Work on himself, or become Aware.
Mr. Nyland: Oh, no! Are you reading from 'Beelzebub' book or are you just interpreting a little bit.
Brian: Well, that's my understanding of it.
Mr. Nyland: Okay, go ahead with the understanding.
Brian: Well, I interpret that to mean that I should try, every morning, to try

and Work.
Mr. Nyland: You remember in what connection Beelzebub told that to Hassein?
Brian: Because Hassein realized certain things that he'd never realized before.
Mr. Nyland: Yes. Not only that, because Beelzebub explains it very well, that it is not as yet the time to pay for his existence. Hassein was bothered by that. He had heard a great deal now, at that particular point, about the slugs and the people who interested him on Earth, and Hassein felt that he had a responsibility, that something should be done by himself in order also to grow up, or at least to see what was the meaning for him of 'Partkdolg Duty'—that is, Working on himself. So he asked Beelzebub the question, and as you remember probably, had tears in his eyes. He really wanted to know, and he was quite emotionally involved in that particular problem. And Beelzebub answered him, that he should at the present time, the way he was and as old as he was—that means in experience not as yet full-grown—that he should then do something about the contact he should keep, not giving him any particular task regarding Working on himself, but as it were, explaining to him a certain 'preliminary exercise' that would be very useful for his future. And then Beelzebub told him that instead of bothering about that he should Work on himself, that he should do a very simple something early in the morning, and then when he, looking—if possible, as far as he could and seeing the rise…the rising of the Sun—that then something should take place in him so that he could be better prepared in his future to be able to Work.

There was nothing said, at that time, that he should Work on himself; he should be reminded that that, as a task, still would have to come when he was full-grown, and all it meant, really, is to give Hassein the impression that he belonged to something else—not of this Earth or wherever he happened to be but, as he communicated at that time, with something of a higher kind, or a force that existed, or perhaps even, in our terminology, that he would consider the question of the 'universe'—and that the attitude towards that should be that he should take in that what takes place in the outside world to help Hassein to prepare himself for his life; and that the reason for that was that Hassein, doing this, should become emotionally involved in the possibility of future Work for himself. That's all that Beelzebub wanted to say.

Now, you can take that for yourself, if you wish, as something that you feel is necessary to do, but it has not anything to do with Work on yourself until there is a very definite desire in you, and you see the necessity of having to Work. And that, I think, comes with much more maturity. At the present

time, one simply considers the question of Work as a possibility, and in order to become quite clear about what is meant by Work on oneself, one wants to make sure that there is clarity in one's mind of what is really involved and that that involvement should be followed by a dedicated attitude that there is…that it is worthwhile for the development of oneself: first to know what is Work; and then secondly, to make attempts to try to apply it.

We are in that state, Brian. We are not at all full-grown enough, and our feeble attempts of creating a little 'I', or the consideration of one's inner life, is so completely washed away many, many times during the day by our unconscious states, which are absolutely not interested in any possible development of Consciousness or Conscience. So I think all you can get from it is to prepare early in the morning when the day starts, considering for yourself what the day might bring and then that you hope that you will do proper justice to that what is required regarding the ideas and if possible, Work on yourself. Start very slowly, but in any event, remain positive.

Brian: My question was, Mr. Nyland, that most of the mornings I can't really Work as Beelzebub told Hassein to do.

Mr. Nyland: You cannot do it?

Brian: No.

Mr. Nyland: Why not?

Brian: Other things taking my attention in my life and possibly feeling hurried and lazy.

Mr. Nyland: Yah, but are you a little bit master of your life? Early in the morning, do you think you could tell yourself to get up earlier?

Brian: Yes, I could.

Mr. Nyland: Could you, even if you are a little bit bothered—that work of an ordinary kind, let's say, has to be done and allowing enough time for it—that you also could tell yourself, "I want to spend some time now in the consideration of the universe," to use that simply as an image. Couldn't you do that?

Brian: Yes, sir.

Mr. Nyland: Then, you see, your statement is not right, because if you can do that and you give in so easily towards my suggestion, why didn't you think about it yourself?

Brian: I think I just…here I can consider it in that way, but by myself in my house, I don't consider it quite that way.

Mr. Nyland: Well then, now we can make a little pact, can we? From now on, until next week when we're here again, you could report that you have done it every day.

Brian: I'll try, Mr. Nyland.

Mr. Nyland: All right. All right.
Come, you must not let me wait.

Jacques Hemsi: Apart from certain experiences, which I can definitely consider as experiences of an 'I' which is present to me during the day, I make attempts to try to be Objective to myself while in activity.
Mr. Nyland: Do you mind if I ask you: What is first the attempt you make, or the little 'I'?
Jacques: In those other times?
Mr. Nyland: No. You said that during the day, when the little 'I' was present…
Jacques: No. Some…in some experiences I can for sure know that there is… that I have experienced a presence. And other times…
Mr. Nyland: Now wait a minute! If you have experienced that there was a little 'I', it's okay, but is it there now when you think about it?
Jacques: Afterwards, when I think about it?
Mr. Nyland: Afterward, yah.
Jacques: Yes, sir.
Mr. Nyland: Is it?
Jacques: At those times, yes.
Mr. Nyland: No. No, no; no, no. That's where I differ. If the 'I' is maintained by your wish, and you keep on trying to create it as well as you can, there can be experiences when you know that there is this something that you call 'Objective.'
Jacques: Yes, sir.
Mr. Nyland: As soon as you stop making the attempt, that little Objective faculty disappears.
Jacques: Yes, sir.
Mr. Nyland: Do you understand why?
Jacques: Because my mind comes in and starts thinking that…
Mr. Nyland: I don't think it's that. I think the little 'I' does not belong to this life here on Earth. It cannot stand the conditions in which it even is born. It can be born because of a wish, when I make it. Supposing then, when it is made, even for one little instant, that I try to keep it going by feeding it, and the feeding itself is dependent on the continuation of my wish. But when that wish is not there, the little 'I' disappears again, because it has no possibility of existing in a surrounding which is completely animostic. So you cannot say that the little 'I' is there in reality. All you can say is that you remember that there was a little period when there was a little 'I'. You can even be grateful about that, but you cannot count on it.

Jacques: Yes, sir.
Mr. Nyland: You have to start with—again and again—with the effort to wish to create something of that kind and then, if it is there, you have to maintain it. And that is the greatest difficulty, because the maintenance of the little 'I' would require constant attention, and the attention of ordinary life is also necessary because you happen to live here and that therefore, as soon as you start thinking about the wish to continue with the little 'I', you are not interested in the existence of the little 'I' as it should be. All that is resulting is your thought wishing it, but it is not the conversion of the wish into the reality of the little 'I'. Any kind…any amount of thoughts on your part remains, of course, in our terminology 'unconscious,' and because of that—of this unconscious determination, what the little 'I' should be—you mix unconsciousness with Consciousness, and they are heterogeneous: they don't mix.

The desire for little 'I' should only be a wish for that to be there, and to remain open as a result of the wish, that I have to feed it. And for the rest, I really don't know very much about it, than only that I expect then, when little 'I' exists, that I gradually will get information about myself. You understand that?
Jacques: Yes, sir.
Mr. Nyland: Now, does that answer the question you had?
Jacques: Yes, it answers in relation to those…to that my effort in certain definite attempts has to be in that direction of continuing a moment as far as I can. But also, apart from this, while in an activity that is demanding or while, in another sense, in an activity that is simple, I make an effort which is of a less intensity than those other efforts; and I see that those efforts do also bring a little bit of a result. I think I have asked this question often; and I was often told that these actual experiences, or whatever, are not really related to Work. And I would like to ask it again.
Mr. Nyland: It depends entirely, Jacques, of what is your conception of Work. Or to put it simpler, what is it that you do when you have a wish for the creation of little 'I'? What is then what happens to you or with you, or what do you do about it?
Jacques: I often have a wish, or what I call an 'attempt' is a wish to have something Objective that is not…that is free from me and that can be present to me.
Mr. Nyland: Good. And how do you know it exists?
Jacques: Just from one moment to another there is this 'something'…
Mr. Nyland: No. Even for that one moment, what happens to you in that one moment when it exists? Because a little 'I' has to remain active, or be active

when it is created. It's created for a purpose of an Observation—that is, noticing Impartially the existence of you—and that, as a fact being recorded first by the little 'I', should also be communicated to you, and it should give you then a certain fact which is registered in your memory. Because the mental process of the little 'I' is, as mentality, very similar to ordinary thought, but the reason why the little 'I' will give you a certain fact that is different is that the mental process is an Awareness that is without a thought process or without a feeling entering. But the result, just the same, should be a fact about yourself, adding to the totality of your self knowledge.

The question then is: when I create this little 'I', do I, at that time when it is created and I hope it remains a little bit in existence, do I receive information about myself? With other words, if it happens, do I get such data: the realization of my existence the way I am? You can say it with other words if you want to use the word 'seeing' or becoming 'Aware.' Do I become Aware as a result of this effort, that the existence of myself physically, being what I am—that is, seeing at that time what I am doing even if it is a very short time—does it register that I exist? And usually the existence for me, if I want to register it in my memory, will have to be a little bit described as an existence of my life in the manifestation which is being Observed.

I don't want to go too far in detail about that, but there has to be a certain result of creating a little 'I' so that then, when it is created, somehow or other something in me must know that it is there. And I have to experience, in my unconscious state, something that I call, every once in a while, the 'awareness of the little 'I' existing,' which is almost the reverse process of the little 'I' becoming Aware of my existence. Do you understand that?

Jacques: Yes, sir. I do.

Mr. Nyland: Sometimes we say that, as a result of this kind of a realization of myself existing, there is a certain taste in me which recognizes a fact unusual to me. Sometimes one says it is a fact 'out of this world,' because it is not natural. Sometimes, if I describe it afterwards, I say it was a 'supernatural something' that I was not familiar with, and sometimes, in even describing it further I want to say that that, at that moment when such a thing happened and that there was a process of Observation going on between the little 'I' and myself, that then it was as if for me all my functions seemed to 'stop.' With other words: Again, if in this Awareness process there was no interference from any thought or from any feeling, then the fact of my existence could stand on its own, without interpretation and without liking. That, I think, is a very definite experience that one can have, and whenever one makes an attempt to wish to Work on oneself, that should be the aim that

one would try to reach.

You understand that?

Jacques: Yes, sir.

Mr. Nyland: All right. Then it answers your question.

Jacques: Yes, sir.

Mr. Nyland: Good.

Jacques: Thank you.

John Osher: Could you tell me where the questions "Who am I?" and "What am I?" fit into Work?

Mr. Nyland: In my Work or in your Work?

John: In my Work.

Mr. Nyland: Then you have to tell me what that is.

John: What?

Mr. Nyland: Then you have to tell me what it is, because you talk about, now, about your Work. What is it?

John: Well, I found that sometimes I've had some experiences accidentally where I suddenly found myself not knowing who or what I was.

Mr. Nyland: That's probably right, but when it's accidental you have nothing to do with it.

John: Well, as a consequence of this I began asking myself, at times when I was alone and quiet, and this also came back at times when I was more honest in my asking.

Mr. Nyland: Now wait a minute. There's no question of honesty as yet, is there?

John: What?

Mr. Nyland: There's no question about honesty as yet. It's a very simple thing: Do you exist or not?

John: I suppose so.

Mr. Nyland: Do you exist?

John: Yes.

Mr. Nyland: Yah. So, that you are, you know. The question of who you are, I do not know—your personality, the way the existence manifests itself to the outside world and also, on reflection, what you think about yourself or what you think or know that you are. I think all of that is very simple. You're some kind of a young man who walks around under a certain name. Why worry about 'what' that you don't understand, because it is so simple what you are. You can even describe it. You can have a photograph taken of yourself and everybody can say, "Oh, that is John Osher," Et cetera. What are you really talking about?

John: That's not… I know that, that description.
Mr. Nyland: Yah, okay.
John: Because at these times when I ask it, at times I can't find, when I ask who I really am and look for my real 'I'—John Osher—I can't find it.
Mr. Nyland: Oh, you want your real 'I'. Is that what you want?
John: Yes.
Mr. Nyland: Yah, but it doesn't exist. Your real 'I' doesn't exist. There is something in you that does exist which you really don't know much about—which we call 'Magnetic Center'—simply because it's so covered up.
But you could describe yourself, really, as consisting of different little parts: one, let's call it 'physical appearance' and the 'manifestation' to the outside world; something that you call your 'feeling'; and something that you call your 'thinking apparatus'. In addition to that, there probably is also, if you explore your feeling, something that's a little deeper and you can call, every once in a while, 'spiritual,' because we really don't know what it means, although it is a little bit less dense that the ordinary matter out of which the body is built. That's about all you can say about yourself. But it has nothing to do with 'I'.
John: Then it's pointless to continue asking such questions.
Mr. Nyland: I wouldn't. I would not do it. No. Why would you even want to ask it? If you asked yourself, "How can I Work on myself," that would be a good question. Or you can ask even, "Do I really know what is meant by Work?" without asking the question—you only ask it of yourself. You can go much and much further, of course, in that direction: "Why should I be interested in Work?," or, "What is it that I expect from Work?," or, "What is it that I am now, with the different feelings and thoughts I have?" Do I have aspiration? Do I know a little difference between my ordinary manifestations towards the rest of the world and my outer appearance, and that what I would like to call 'inner life'? Do I know something about having my heart touched emotionally by something that really inspires me? And questions of that kind, I think, are very much more useful than just asking, "Who am I?" Because no one will give you that kind of an answer, not even you yourself. But if the question is, "Is it Work," or "Where is the place in Work?," there is no place. Work is not connected with what you are talking about.

All right?

John: I guess so.
Mr. Nyland: The answer is, go home and study and see if you can understand what is the meaning of Work. Ask questions about that, and if you don't know it, perhaps we have some other questions you can listen to.
Yah.

Alice Meltzer: I have a question about a Work attempt I made this afternoon. I was tying some things together and just a wish came to me to want to have something which could Observe me. And after that, I noticed that there was a separation and my body kept on doing what it was doing, but there was something there of a different kind.

Mr. Nyland: Usually, when one describes an experience like that, my answer is, "Yes, all right, go ahead." There's no use dwelling on it. You can be grateful if it is something that perhaps looks like a result of Work. Maybe it is, maybe it isn't, but I wouldn't pay attention to it. I would simply say it's interesting that that can happen to me, then continue, as well as you can, with Work.

But I don't think you're clear about it. Your question should be, "How do I really Work? What is involved in it?" You will have different experiences every once in a while. You will have it in ordinary life; and ordinary unconsciousness will allow you to have experiences sometimes of that kind. Sometimes it looks as if it is a separation, something that is different… sometimes it can be that accidentally there is something that happens to me which I cannot explain. But be very clear about it; we want to talk about the method of how to Work, and the experience you describe may be a result of a fortunate 'something' that happened to you. I would not ascribe it to anything as a result of a Work attempt. Have you had it before?

Alice: I've had another experience, but not quite like that. Many months ago and I didn't…I just went on.

Mr. Nyland: Good. Now let's talk about what did you do today in the direction of Work on yourself.

Alice: Today, when this particular thing happened…

Mr. Nyland: No, not that thing. Another time.

Alice: I would try to become as collected as possible, to stop and try and gather myself before making an effort.

Mr. Nyland: Well, okay. Let's say that you have gathered yourself. Now you make an effort. What do you do?

Alice: Sometimes it starts in my mind and it's more of a mental thing and…

Mr. Nyland: Alice, are you clear what we are talking about?

Alice: I think I am for myself.

Mr. Nyland: I don't think so. What is it that we did talk about a little while ago? Creation of a little 'I', didn't we?

Alice: Yeah.

Mr. Nyland: Okay. Whether that is a mental something or an emotion doesn't matter. How do you imagine it, the creation or this kind of little 'I' being

Aware of you?
Alice: I really…I don't have a conception of it.
Mr. Nyland: No. That's what I say. You don't know. What happened early in the morning, up to the time that you had this kind of experience? Did you think of Work?
Alice: Yeah.
Mr. Nyland: And what did you do then, when you thought of it?
Alice: I tried to stop and…
Mr. Nyland: Stop what?
Alice: My activity.
Mr. Nyland: Why?
Alice: Because I feel that if I'm engaged in an activity, most of my attention is going to that, and it's almost impossible for me to try to have something.
Mr. Nyland: Good. You stop. Let's say you do stop. You do nothing. What is the little 'I' going to Observe?
Alice: Well, it can't Observe anything if I'm inactive. But once I stop, if I can try and have something present to me and I start again…
Mr. Nyland: What does the present…what there is present, what does it tell you?
Alice: I don't know. I'm looking for a fact of my existence.
Mr. Nyland: Well, that is easy enough. You exist now, don't you?
Alice: Yeah, but it's in an ordinary way.
Mr. Nyland: Yah, good. What would be extraordinary?
Alice: I don't know.
Mr. Nyland: No. Alice, how long have you been coming or what?
Alice: About a year and a half.
Mr. Nyland: Yah. Haven't you heard, during that time, that you are looking for Objective facts?
Alice: Yeah.
Mr. Nyland: Is that because you want to really, if that's what you're after? Or the fact of trying to develop a Consciousness; or the fact that the little 'I' will give you, at a certain time, intentionally, the possibility of something separating from you of a different kind which then is Observing you and gives you information about yourself. We've talked so often about the acquisition of more self knowledge, when the knowledge should be more reliable. All the time I keep that in mind as an aim, that I want to Work for that kind of a purpose. Otherwise I just beat around the bush.

Alice, will you please not stop, but will you just continue to walk, if you were walking, but walk slowly—almost, I would say, so that little 'I' has something to look at. Then you may have a chance, if you walk up and down

the room, from one side to the other, that perhaps, if you have that kind of a wish for something to be present, it is then as if that what is present becomes Aware of you as a body, walking, and no more than that. No standing still; don't do it, because at the time when you stand still, all your thoughts will go to the wish to stand still, and there's very little left for the wish to create something else. You understand that process?
Alice: Yes, I think I do.
Mr. Nyland: Because it is a division of energies and I have to have, really, two wishes: one, the wish to continue what I'm doing unconsciously and to take care of whatever the personality is busy with; the other is a wish for a development of something entirely different which I call my 'inner life,' and that culminates in the idea of having a little 'I' there in order to help this inner life to grow. You understand that?
Alice: Yes.
Mr. Nyland: So I want to have, for the little 'I', something that could become an object which, in its movement, could furnish the information to the little 'I' of my existence. It's a little easier when 'It' walks, because then the little 'I' would remain interested; but when 'It' is absolutely still and quiet, all the little 'l' does: "Yes, it exists and that's all." Is that a little clearer?
Alice: I think it is.
Mr. Nyland: All right.

Steven Marino: When I try to make a Work effort, I walk across a room, back and forth slowly, and I'm able to maintain just a slow back and forth walking, but I think I need…or I know I need clarity in the actual creating of little 'I'. I try, when I'm walking, to imagine as if there is something present to me.
Mr. Nyland: Does it ever work out, that the 'as if,' that the imagination is really that you notice that something is there?
Steven: To a degree. To a small degree it seems as if there's something.
Mr. Nyland: Does it stay?
Steven: Sometimes it'll come and go. Not that there's something there, but that feeling.
Mr. Nyland: I think it's right. You must continue with it, because out of that as an experience, 'as if' something is there—looking over your shoulder maybe, or something that is like a 'shadow,' I call it every once in a while, that is constantly present with you or that can be if there is enough light for a shadow—that then when I walk, at times, of course, I remember that I want to have that wish to create something 'as if' it is there. But that wish is not constant, because as I walk I take a great deal of energy which is necessary

for the walking process, and then there is not enough left for the other.

Try to visualize this quantity of energy that is available in each person. That in an unconscious state, there's really nothing else than the wish to maintain oneself by keeping on breathing and having one's ordinary life, and the thought process and whatever takes place in an unconscious way, it all belongs to the maintenance of my personality. Now all of a sudden I have an idea that something else which is within me also could develop, and I would like to give that, also, energy; that means I have to give it attention, and this attention will require some energy that will go into the form of a wish, and we say then, to 'Work on myself.' And the real wish simply means that I realize that something is in me that needs that kind of an attention. And for whatever motivation, now, that I encouraged to be kept with me, that constantly when I now happen to think or even feel about Work or I remember an experience, that again I convert part of the energy within myself for that particular purpose of trying to maintain something that is, as she said, 'present' to me, or that I create in a form of something that will be, let's say, 'mentally' able to Observe myself.

Try to keep it clear that Observation of this little 'I' in the beginning must only be regarding the manifestation of my physical body, and that when I start to mix it up a little bit by calling it a 'presence,' I do not define the functions of the little 'I'. The function of the little 'I' for me, when I want to create it and, I've said, when it is 'out of this world,' has to answer to three very definite requirements: One is that it is capable of an 'Observation' process—that is, being able to become 'Aware,' as we say it; by Awareness, again we mean that it is not the thinking but that, 'at the moment' when something happens, that that what is now happening is registered in the mental capacity of the little 'I'; and that in order to be useful for me, that such a fact, as registered, should be 'Impartial.' So the three things that we say—Observation and Impartiality and Simultaneity, which is the indication of the moment—simply are a triunity for the understanding of the process of Observation for myself and the tasks which I give to little 'I' in order to function correctly.

The question now—that the three have to be present in order to make an 'I' really function—is very much subject to the three really being there, I would say, almost at the 'same time'; otherwise it is not a tri-unit type of function, it is only one or the other or the third.

Now, the difficulty always is, to bring them together I use my ordinary thought process for furthering that particular condition; as soon as I enter into this, let's call it, 'attempt' I make with my thinking process, I spoil it. So I have to be satisfied in the beginning with a plain Observation as well as I can,

and I call it an 'Awareness' to see if there are certain indications of my existence which I then can accept as my form of life, or life existing in my form and appearance. And I also remember that Impartiality should be there, but many times the Impartiality is forgotten and I continue to Observe, but not entirely in the right way. When I talk about Simultaneity, it is a very difficult problem, because I'm not at all used to this term 'Simultaneity,' or even to the experience of a moment, because my ordinary mind is not capable of doing that—it can only think about the future and the past, but at the present moment, usually because it goes so fast, there is no moment of the registration; it's always a thought for beginning what is going to come as anticipation, or that what becomes memory.

So I have a tremendously difficult time for this little 'I' to start to function in its own way, and normally—of that what belongs to it. So I must be satisfied, in the beginning, with indications that lead to the possibility of a further perfection. I keep on, now, trying to have this little 'I' becoming Aware. I question, every once in a while, the Awareness because it goes and it comes and it is not here and it is there and it is somewhere else and then it comes again, and I realize that that is so difficult for me even to maintain an ordinary kind of Awareness, let alone the introduction of an Impartiality towards me. So when I continue now to walk up and down—and that happens now when I have a wish to Work on myself, when that is there when I happen to walk—I keep on walking, without giving it any thought if I can.

I try to be as relaxed as I can be when I walk. I try to have as much energy for the purpose of the little 'I' existing or being created, and I will require, for this whole process, a tremendous number of times that I do it before I really start to realize what is all involved. And it comes to me so slowly, and comes to me in so many little parts gradually being fit together, that sometimes a great deal of time has to be lost…I wouldn't even call it lost; has to be spent on that attempt. Sometimes years are necessary to come to a real understanding of what is the meaning of the little 'I' Observing me. Don't be in a hurry about it, because it's a problem that everyone has and every person does the best he can at the time when he makes that attempt, and sometimes you will feel that it was useful or that it was, let's say, has a certain 'result,' and other times you may make an attempt to Work and it has no result whatsoever that you know about.

Keep on going. I think you're quite right that you question it. But don't question it too much because, I say, then your unconscious mind 'destroys' it. It is much better to just, almost without anything…any thought…without…almost as if one habitually does certain things that do not require a thought, that then, in the place of the thought there can be an

Awareness, and it is then that flash of a moment which makes me realize that I exist. And this kind of an impression we call, simply, a Conscious expression which is registered as, let's say, 'closer to truth.' Did you follow what I said?
Steve: Yes.
Mr. Nyland: It is right to think about it, but you must not think too much when you get stuck. Then leave it alone and keep on Working as well as you can. All right?
Steve: Yes. Thank you.

Jean Sharp: I've spent the last week here in the city, and I feel as though everything that I've tried to do before has sort of disappeared completely, and I feel as though I've lost myself completely there. And the first day that I came I was able to Observe myself as I was walking down the stairs. Any number of times I remembered, and I really wished to do that. But I also noticed that from the state that I was in that the…it seemed as though every time I saw something when I was trying to do that, that I lost a part of myself then. And it just went down and down every day after that.
Mr. Nyland: Are you sorry?
Jean: I miss the aliveness, but it's not…
Mr. Nyland: Yah, but are you sorry?
Jean: Yes, I am.
Mr. Nyland: If you're really sorry, you can do something about it. If it is just something that you have to accept, then of course you will…it will gradually disappear—that is, your wish for even wanting to Work is not sufficiently stimulated, and there is not enough of a self-starter within you to produce it. You can call it 'sorry,' that it used to be a little better than it is now, but it is absolutely no reason why you couldn't continue if the wish is based on something that you feel is a need for you. If you don't feel it as a need, you will not do anything about it.

Look at yourself again, again and again in the way you behave and what you are—'unconscious,' if you like, if you want to call it that way—in what particular…at certain times that you lose yourself or in conversation with others or not having to…not thinking about Work at all until eleven o'clock in the morning; or something of that kind will give you a picture of yourself which I think you can criticize. You can say I want it or I don't want it, or I want to continue with the way I am then it's okay, then you have no further interest in Work. But if you feel a little ashamed that that what you have been interested in, and for perfectly good reasons, that that now is leaving you—you can ascribe it, of course, to a change of conditions and

living in the city, that there is not as much conduciveness around or not as much reminding, not too many people, whatever it may be—but it comes down finally to what you are for yourself in the relation to the possibility of growing.

And if one once understands that what really Work means is a growing up and a development of that what is now potential for oneself, that one says, "I want to become a real person or a real man" or in Gurdjieffian terms, 'harmonious'—whatever I mean by that—then I can see myself the way I am, and I may not like it. And the more I dislike it, the more I will wish to change it. Then I will Work. The more I see myself with a variety of questions which I cannot answer, it will become so many after some time that there is no living with me, and I say, "For heaven's sake, I have to settle some of these questions because it bothers me too much."

You know, a person, when he wishes to Work it first has to be clear to him that there is a reason why he wants to Work; and if the reason doesn't exist, of course he doesn't Work. But since you are not very much changed from moving from the country or spending a week here in New York, you are still the same kind of a person; only, you remember that there was something that took place a couple of weeks ago and is not taking place now, and you should question yourself, "Why not?" Is there still a real wish or is my attitude towards Work changing? Or, do I still consider that if I could Work, it would mean something more? Or, would it be helpful to me to Work?—or whatever other accomplishment you have in mind and whatever the motivations may be.

I think you talk to yourself that way. I think you should. You ask yourself those questions: Why is it that I've lost interest? All right? You understand what I mean, Jean? It's up to you to Work. You must know why you wish to Work.

Ibbie Kenna: I'm going out of town at the end of this week for a few weeks and I wanted to ask you for a task.

Mr. Nyland: Yah. Of course, we can talk about it. And it's not that I want to cut you off like last Thursday she was cut off, wasn't she; she's in the same kind of position—but it occurs to me, Ibbie, so far I haven't heard very much of the Monday people. So far, I think it is just Warwick. Now I come here to ask questions of the Monday group. Where are you as Monday people? Never mind the influx from the country—and Ibbie belongs to the country, we can still talk about that on Thursday—the accent for tonight is on New York. So where are you all?

Enid Wolfe: I'm very, very confused. I never, during a Work attempt—which I call for myself a 'Work attempt'—I've never succeeded in having anything happen and I think I've seen a little bit tonight how I should shift my focus. But I've had many experiences of the kind that you described at music and I think that you touched on before tonight of, while I was engaged in an activity—and almost always when I was at the Barn—suddenly some problem in my ordinary life that had been troubling me, or some aspect of my personality, I would suddenly have a realization and an understanding of this and…
Mr. Nyland: Did you have experiences like that before?
Enid: No, not in this way.
Mr. Nyland: Then wouldn't you call that a result?
Enid: That's what I want to ask.
Mr. Nyland: Yah. I think it's right. You know, when one makes attempts in whichever way one understands it, and sometimes it is clear what one ought to do, and sometimes it's still completely in the dark but nevertheless you try. Sometimes when you want to try you have, at a certain time, enough energy really to maintain it, at other times you consider the wish to try almost as a 'fly-by-night' little bit of something that happens, like I sometimes say, it is like a firefly—just 'lighting' up, just for once and no more, and a little bit of a period of darkness in between.

Now I think that regarding Work and the attempts one wants to make, since the whole process is quite unnatural and doesn't really belong to our life on Earth but has, very definitely, its foundation in the possibility of a higher form of living or an understanding of that what we consider potentially with one's inner life growing out of the conditions of Earth, that then I have to become acquainted with the idea that many times certain things look that way and that they are not; they turn out to be quite different from what I expected. I will make an effort and sometimes it will lead to something, sometimes it looks as if it is up a dead alley, sometimes I think that when I keep on trying that I will actually become perfect regarding the dexterity involved in Work on myself; and all these kind of things come together as long as I have the continued wish to want to do something about myself.

I think what is most important for a person is not to lose courage. You see, the courage has to be there when I still have a belief that that what I am can be changed if I only know the way and the method and how much attention should be paid and even, to some extent, to what quantity of energy that I'm willing to pay for that kind of an attempt. Of course, it varies; and I'm not at all the same early in the morning or late in the evening or before

lunch or after. I change day by day, and therefore I can never judge, really, the results on a kind of a basis that I say, "Today it went well, tomorrow it is not going to," or "The day before yesterday was the best one of all." It will happen all the time like that, and even during the day there is nothing consistent about such results of one's Work.

But what is the underlying thought? The desire that I see what I am and I have belief in the possibility of a growing into a realm where there would be more freedom for myself. It depends a great deal, of course, on what I actually feel and the way I have been educated, the people I have associated with and whoever has influenced me in my particular educational program. But nevertheless, something has to be within a person that gradually starts to speak, and at a certain time it becomes quite vocal and at other times it is still pushed in the background. Because there are many times I don't want to listen to what I really know and I know for truth; but I cannot stand it because my Conscience is not enough developed, even, to put it on the right side of the scale, and I use the practice simply of following the line of least resistance, without having to pay too much attention to it and in such a case we simply say it is 'preferable' to be asleep a little bit longer because, for heaven's sake, don't Wake me Up.

Now, if I want to Wake Up, if I actually want to do: something about myself, I have to consider the conditions in which I live and when I would like to apply this kind of a method in the best way. And I have to use common sense about selecting the moment when I really dare to think about Work and want to Work, and not always pay attention to, whenever I may have the thought about it, that I think that the time is opportune. It may not be at all. I have to be a little bit more clever. But one of the requirements, quite definitely, is that I'm not involved in my ordinary life, because I know for sure that that takes up so much energy of me that there is nothing left for anything else that I even would wish to do.

So, the cleverness or the common sense is indicative of that what I now wish to become when I want to be a good instrument for following up on the method which has been told or…and you have heard about, and I think it revises, probably, at certain times, your life a great deal. And the more one lives with the thoughts, the more, then, as a serious question, it will become apparent to one that I ought to do something with the thought and not just keep it in my head. Then I will make attempts. In the beginning they may be a little half-hearted. In the beginning I may do it out of curiosity. In the beginning I may not even think that there is very much value about these ideas, and I treat them a little bit superficially. But I think if one keeps on associating with them, the attitude of a person really changes, particularly if

there is a little bit of an indication that I call 'a result' which seems to say to me that the road is right, although it is difficult to pursue it, that I want to get something out of it for the sake of my own life in order to be able to have better understanding of that what I am.

All kind of questions should come up in a person, and I think that also as a result of attempts for Work and Work itself, that there is gradually appearing a looseness in the thought processes and a looseness…a loosening up of the feelings, and that there is more possibility that certain things which originally were taken in and may be in my memory, that they come back again to the foreground. I think as a result of these attempts at 'Objectivity,' if you want to call it with that kind of a name, is that one's life starts to unroll more and more and that you will remember certain instances of your childhood or early life or associations of a certain kind or events which may have been pushed in the background, that for you at such a time your life becomes really richer and that then it may be possible that you see motivations which appeared at a certain time but of which you then, at that time, you were completely unconscious about.

You see what I mean. That is a description for oneself of what I am and what I wish to do with myself. To what extent can I actually learn to understand what I really am and if I realize that I want to find out—and I keep on thinking and feeling and knowing well enough that the thought process also will stop at a certain point where it is impossible for me to go further, and that the feeling certainly is limited to a certain range of feelings and emotions—that then, after some time, I must come to the conclusion that something else ought to take place in my personality and I will find it by the introduction of something that is quite different which, when it can be assimilated by me, could give me the possibility of outgrowing, or growing out of, the conditions of my unconsciousness.

You remember that Gurdjieff, in *All and Everything*, talks about 'Hope, Faith and Love,' and the different things that he says about that—how people are atrophied and really do not know anymore the meaning of it—and that towards the end of the Ashiata Shiemash chapters that he said what is really still the possibility for a man to realize that he has to Work on himself, then he brings forth the idea of death, of a man dying physically without saying anything about reincarnation and the continuation of life. But that places, then, on a man a responsibility since he has to face his death…his death in some way, that he tries to understand what is the meaning of death. And you can explain it in some way by saying that it is 'freedom' from the physical body, but the assumption then naturally is that what is being freed has more value than the physical body itself. And then we come to the

concept of 'life,' or a 'spiritual value,' or an 'emotional content' or sometimes a force of that kind which is more worthwhile to exist, and whichever way then you want to describe further the qualities of that particular kind of concept as an emotional life, that one wants to strive to the possibility of the creation of something permanent which can become less and less dense and lighter and lighter and then simply, religiously speaking, would go up to Heaven.

Keep on thinking about what you are doing and why you are doing, in ordinary life, what you are doing, why you are talking the way you do to other people, what the thoughts are when you are home and by yourself. What is it that you have as an aim for yourself in this world? What kind of ambitions do you have? How many interests that you want to follow, perhaps cannot do? For what do you have talents, and perhaps why have you got such talents, for what? What is relationships with people and between people? What is the requirement of a responsibility for your life and perhaps even for others? What is the consideration of life existing everywhere when you look and you see what happens in nature? And to try to understand different forms of life, different manifestations but based on the same principle of life as a life force.

Those are the questions that make a person, of course, serious. But in that particular framework, Work exists and should exist and then gradually the curiosity will disappear. Because it is not just an ephemeral scheme, just satisfying a little superficiality as if almost any time that I want to Work I can Work or it's good for it. One should have a different attitude towards it. Something is involved in a religion of a man when he wants to consider that the conduct of himself; and particularly if ultimately he believes in a relationship towards higher forms of Being, wherever they may be, or if he actually can express it in the terminology of any kind of a dogma that he says, "Where is God for me, and what is Heaven within myself?" Such are the questions that must come up in Work, and I think it is necessary to have such considerations when you are by yourself and when you commune with yourself in the inner, inner chamber of your Conscience.

Gene Salerno: The concept or idea of gathering facts about myself, I think is kind of throwing me off.
Mr. Nyland: It all depends how you will accept them. The gathering of facts in itself is, of course, worthwhile, but if you start to interpret them, then, of course, you weigh them in a certain way. You know, a fact, as it has to be registered, has to be completely free from associations, and that therefore that kind of a fact, aside from the fact that it will be more truthful because there is

no feeling—no liking or disliking involved in it—it's a fact that stands by itself and you need not be critical about it at all.

Whenever you don't like the fact, you become critical with your unconscious mind. The little 'I' is not interested in a criticism of the facts. The little 'I' is not describing, as yet, what a person is. In the beginning it only wishes to accept the existence of a person the way he is, as he is, in accepting the 'as if' condition and 'as is' condition. That is, the attitude of little 'I' is only a kind of Benevolence in which he is not further concerned, than only by the fact of life existing in a man. It is much later, when enough data of that kind of truthfulness have been collected, that the little 'I' can be grown up enough to start judgment about such, but we really do not know enough because the little 'I' doesn't exist, is not big enough, and we ourselves have so many facts that we are so familiar with that we have interpreted in many different ways, and our conditioning is simply preventing, even then, the energy to flow to little 'I' and let it function. For that, you have to have much more time, and in the beginning the acceptance of yourself—that you are and exist and in all kind of manifestations—is more than enough food for the little 'I' to start to grow.

Gene: I think I understand what you say, and at the same time I can't understand how I can look for facts about myself and at the same time allow just myself to be and to accept what comes.

Mr. Nyland: You color the facts and you consider a fact something that you have to like or dislike or you have to associate with, or whatever it may be. You cannot as yet understand a cold fact, an existence by itself without having any particular reason to like it or to want it to be changed. You introduce into these kind of attempts, even if the facts are a little bit truthful, you introduce your own thoughts about them and you're not entirely free by having the little 'I' simply gather them and accept them. Keep on telling yourself, "This is me." Every time facts appear, tell "This is me," and continue to say that and no further thought, no wish even to define them. Try that for this week.

Gene: Yes.

Mr. Nyland: All right.

Gene: Thank you.

Mr. Nyland: I heard that little instrument, huh? Yah?

Bill: Yes.

Mr. Nyland: So we'll stop and we continue next week. After all, the light is gone, and everybody is too hot, so we may as well stop. I hope you have a good week. But prepare yourself with many more questions, and particularly those that belong to the Monday and Wednesday group; that makes it

worthwhile for me to come down from Warwick.
So, goodnight everybody.

M2041
Thursday, July 15, 1971
Barn Group II
Grammar of Work, Meeting 4 of 9

Mr. Nyland: I think by rights Ibbie, who is going away tomorrow, is entitled to some answers. Last week she was just cut off, and perhaps it was very good, because it was a question about Purgatory chapter. And although I believe that every once in a while some indication could be given about that chapter, in general it is a chapter you have to fight for. It is made too easy if I would explain, and perhaps even a little explanation might be too much. What I mean by that of course is that when one wishes in the first place to Work, and in the second place to meditate about what is really meant, that maybe after some time you will see an indication of what is really Purgatory. And I would like to tell you that for a very long time Gurdjieff did not finish that chapter; and then when it was at the last moment that they were printing the book, he inserted something that had been left out, and I'm quite sure intentionally. So in the printed version, which I always call the fourth edition, it is, but in the third one, which was the mimeographed set, it was not. And there is an indication that one is not entitled to many of the different things belonging to the book unless you have, as I call it, 'fought' for it—that is, you have Worked for it. You have to have the wish to eat it and digest it and to use it for the purpose of having experiences for yourself, and if you don't do that, then it is just a matter of a little reading and talking and every once in a while feeling quite all right about it. It is not what is meant, surely not by the publication of the book and quite definitely not by the intention of Gurdjieff. So, we leave the Purgatory chapter out; maybe on her trip she will think about it.

The other question of last Monday is that she asked for a task, and the reason I didn't answer at that time is because, for Monday evening, I want people from New York to ask questions, not from Warwick. It's quite all right if you want to get to New York from here. After all, I do the same thing: I go to New York, but it is primarily for the so-called Monday and Wednesday Group, and they ought to have a chance and sometimes, even, when Warwick people come, they may think that they are not entitled to ask because there are people from the Barn. So, next time if you do come on Monday, let's have preference for those people who really want to know, if they do, and happen to live in New York, and do not have such a chance of being at the Barn too

often.

The question of a task comes up. Every once in a while I feel: Why really a task? You see, if I set my mind in such a way that I think I need a task, then when I have the thought about the task, I really don't need the task any more; and I would like to give this kind of a task, if you want to call it that way. Where is Ibbie? Is she here?

Ibbie Kenna: Behind Bill.

Mr. Nyland: Oh, way over there. When you happen to think about the necessity of a task, or in your peregrinations, wherever you go you think about Work, you think about the necessity to use a task for that kind of a purpose to remind you. The thought about the task should be quite sufficient, and then the task is not to have a task, but to Work in its place, so that whenever you then think that perhaps you should have had a task, that exactly the same result is reached because, after all, what is a task for? To remind you. A task never is to do the task for the sake of the task. It's only to have something a little unusual that perhaps can remind you, maybe even could create a little friction, but in general, it is something if possible unnatural, or it has to do with the breaking up of a habitual way of thinking, doing, or feeling, or to introduce a certain element which one can become—which can—one can call a 'Legominism,' as it were, a so-called 'otherwise' that is different from the usual form of behavior, the introduction of something that will call attention to yourself, for some reason or other related to the possibility of Work on yourself.

And it is this kind of Legominism, which is always a little different from the usual way, that because of its unusualness—and it may be colored still, as a question of a natural behavior which does not belong. Or it may even be a form of behavior in which you consider yourself not belonging to nature as a whole, but in which you want to introduce something of a different kind of a nature which we call 'spiritual' or of a 'higher' kind, or belonging to your emotional state in which then simply your behavior becomes colored in a different way. And the accent of behavior itself is many times not any more on your physical body—that is, the manifestation itself. But it could be translated or transferred into an attempt for something that you introduce out of the way or different, or not natural, or sometimes if it is real and very serious, something that is more like Heaven or, in any event, something that can call attention to yourself the way you are and the introduction of something that you wish to be there and which is not there usually.

How often now one wants to Work when the thought or the feeling comes depends a great deal on the condition in which one is when such a feeling or a thought happens to come to you. And the only exception that I

would make is when it comes at a time when one is engaged, and it can happen that in the midst of all kind of activities of yourself—conversations with other people, or when you are working very intensely on something—that for some reason or other, out of the blue sky, the thought happens to come, the conditions may not be very good, and you then should postpone it. But you should promise yourself that as soon as the conditions are a little different that then you will make that kind of an attempt so that the original reminder is not entirely lost, and that in not losing it, you will not wish to continue to be superficial.

Many times the thought or the feeling happens to be a superficial something that just strikes you, comes out of your memory, has no particular place than only as a memory which is recalled because of a variety of different reasons. And many associations, which may take place and precede such a memory, are really not in the direction of Work; they just happen to use the word of Work. And for me, if I want to use it, I have to change myself at that moment.

So, what should we introduce? When one happens to think—it comes to your mind—it should include then a conversion of the introduction of the real wish, so that it is not just a matter of a reminder and then in doing it, doing it simply because you happen to be reminded. Something has to be in between that what reminds you and the attempt you make. It's a consideration that has to be given attention, that when I'm reminded of Work, that when I then wish to change it into an attempt to Work, there has to be a wish; otherwise it doesn't hold together and I run the risk to keep on being or living a little bit further into superficiality. The wish that must come right after this particular happening, or the reminder, is the wish to see oneself, so that at the moment then when the thought comes it is connected with a realization of one's own existence; and, of course, then the wish should be to accept oneself as one is.

That you now can call the task, because at the moment when I happen to think or feel, I have to do something then that requires real attention; and based then on the wish, I would like to make the reminder of that what I am doing as close as I can come to Simultaneity. So, when the thought would come, I would say, "What am I doing?" If I mean that statement, it becomes serious. If I don't say it, I may just gloss over it and continue with what I'm doing. So, Ibbie, if you want to use it for your benefit, that is the way I think the task could be formulated.

Ibbie: Thank you.

Mr. Nyland: Now, what other questions are there? You must have thought about it this week and I think even we have a few more people tonight than last week. And for those who did not come last week, I would like to repeat

that we meet simply now to see what is the value of Work for oneself, and to ask questions about your honest attempts, and trying to eliminate curiosity or too much theory or a little bit of superficiality. At the moment now when you wish to ask a question, it has to be quite serious, and you have to want an answer for your—I call it 'for your life'—because we talk about that. We talk about how a person should live and how he should consider his life. And his life being divided into a variety of different activities—of which one is manifestation and the other is a feeling process and the third, mental capacity expressed in the forms of thoughts or even pondering—that besides that, there are different ways by which life is also expressed. One of them of course we call 'inner life' or the development of certain spiritual qualities, or that what belongs, as a form in which they are expressed, to a realm in which that kind of matter of the form is not as material as the body.

Again, it doesn't matter what you now wish to discuss because even for your ordinary life, the way you are unconscious, it could be useful to introduce Work if you would know how. On the other hand, there can be an accent that you want to place on the possible development of your emotional qualities, and for the time being, leave your mind, whatever it is. It is sufficient to remind you, and it is not as yet the task to try to develop it into a Conscious or an actuality of Consciousness. It is not capable to go immediately into a Conscious entity. It will be a slow process, this kind of building of an intellectual body. And again I say, " We are not entitled to it as yet because we are still walking on the Earth, and we have a hell of a lot of things to do regarding one's ordinary life."

What questions have you got? Yah.

Roselyn Buttenweiser: I've become confused in the attempts I've been making. What I've been doing is trying to place an emphasis on a wish for something Objective to Observe the activity of my body. And the activity of my body: I've been scrubbing floors, ironing, very simple hand movements, walking. And what happens is that I do have a wish, often. And it seems that it ... what happens is that while the body moves, the wish becomes much more intense; sometimes it becomes prayerful. But it seems that ... as if all the energy is going out.

Mr. Nyland: But tell me first, what is the wish for?

Roselyn: To have something Impartial to ... to my life.

Mr. Nyland: Then the judgment should be based on how much of the Impartiality is there.

Roselyn: That's ... all right. There has been, in Working this way, there has been no separation. I have Worked in other ways before, at different kinds of

attempts.

Mr. Nyland: You cannot say that entirely. When there's a wish for Impartiality, it is already a separation from the ordinary mental process of thinking, and when the wish is connected with it, it's different from the thought. The thought about Impartiality will not carry you very far, than only making a little difference of the kind of thoughts. But when there's a wish for Impartiality, it has to do with that wish itself to become Impartial to yourself —particularly since the wish is emotional; and now the object of that wish becomes Impartiality. That means that there is already that kind of a separation, in your self, for wanting something that does not exist. So, you cannot make the statement that there is no separation. It may be difficult to notice it, and it may also be very small, but I think it prevents you from being clear. The clarity when you say the accent is on your wish, it's wrong. The wish is only a means. There is no accent on the means with which I want to reach an object. The object is the accent; that is where I want to go because that's my aim. The road towards it, of course, is useful, and I have to walk it or go through it, but it should not keep the accent on that wish. As a matter of fact, if the wish is a relationship between my unconscious self and that what I would like to be Conscious or make an attempt to create as a Conscious entity, the wish becomes the relationship. And it is going from 'A' to 'B,' which means I'm not in 'A,' I'm not in 'B' as yet—I'm in 'A-B' and I'm on the way. And my wish because of that changes all the time, so I cannot even accentuate it. I can say it is a necessary something that I have to have, but it has to be with ... in having in mind that whatever that aim is—I call it 'B'—that I want to reach it. I want to reach, if I possibly can, to a certain state of Consciousness in that little 'I' that I have created for that purpose, and the accent remains there. If I go anywhere—San Francisco or Seattle—my aim is that and not the plane, and as I fly I change constantly the scenery and as I proceed, I get closer and closer to my destination. So that is the fulfillment of my wish. And as a matter of fact, when it is fulfilled there is no more wish, so I cannot accentuate it and hold on to it, because that would be much more identification with the wish. You understand what I mean?

Roselyn: Yes.

Mr. Nyland: I want something that is different, and then I Work towards it. So, when that different 'something' is in existence, I want to find out if I'm on the way; and because of that, I ask the little 'I' to tell me about myself: "How close am I getting to the destination?" The destination is coloring the road towards it, and therefore gradually what I consider my wish is changing more and more, realizing what is needed to reach the destination, or the ultimate aim. So now, when I receive information from this little 'I' it says,

"You're now on the right road." I ask, "Why?" "Because," the little 'I' says, "you're more Impartial."

So, I judge my particular progress by the results I would see within myself as an unconscious being into which, during that process, more and more as a result of serious efforts, certain indications are given that I am changing. I keep the accent on the destination, but I become very much aware of the road I am taking; and the Awareness then of myself, and the acceptance of what I am, puts me on the right road to keep on remaining Aware of myself. And the acceptance can even include, then, that there is a thought process in my memory, which gives indications of the change of myself when I am walking towards the destination.

I hope you understand this last, because it is difficult. It is the continuation of a moment, and it is difficult to understand that. But I don't want to quibble about it. And I only say it as something that quite logically belongs to the explanation of how can an 'I' become Aware of myself and accept that what I am, when I myself constantly change. It's another way of saying and to explain the process of Participation. But don't let's go into detail about that. It is sufficient that you place the accent on little 'I,' and that therefore what your interest is is the acceptance of yourself as you are and perhaps changing on the road towards the destination you want to reach. So, your statement should be about that, not about the constancy of the wish. It's logical there has to be that wish, but the object of the wish changes, and that what produces the wish—that is, my unconscious self—also changes.

Make it much simpler, really. When you walk up and down, go up and down a staircase and go down again, without any rhyme or reason, without anything that you have in mind that you have to go upstairs. You don't have to. I use, as you remember, empty suitcases, things that are completely unusual and even idiotic. I move chairs around in a room without any rhyme or reason. I don't expect guests, but I just want to give my body an activity. When I do certain things—ordinary life, by myself—I slow down an effort in order to introduce that kind of an element of a change which then, as a change, reminds me that something I ought to do; as a result, then, if I'm serious in the wish to have a little 'I' created by me which will give me the reason why I am slowing down.

Talk about such things: how you were at certain times during the day, during the week; where you were when that-and-that happened, when the thought came of Work; and then, how you found yourself and what at that time you were doing, and could you continue with what you were doing, and at the same time, could something remain in existence which is Objective to you? Such attempts have to be made when the accent is constantly on the

little ‘I’ and not on the method and not on your unconscious self. You understand what I mean, because if you don’t, you must ask.
Roselyn: No, I understand.
Mr. Nyland: Okay, because I don’t want to over-talk. When it’s already there, you understand it, you say, “Yes, yes, yes--stop, stop, I have it.” All right?
Roselyn: Yes, thank you.
Mr. Nyland: Good.

George Simich: Mr. Nyland, I need my negativity.
Mr. Nyland: You need it?
George: Yah.
Mr. Nyland: You said? Yes.
George: I need to protest. I need to say no. I need to rebel. I need to criticize. My negativity is part of myself-- it keeps me alive, it keeps me going. It’s a sign of my life.
Mr. Nyland: Yah.
George: Working a part (-----) out in one ... some way or another.
Mr. Nyland: Yah.
George: Also, it is part of myself, which in the end ... which at the end, I’m sure, will produce good. While in the meantime, while I’m here, I need my negativity to remind me about Work.
Mr. Nyland: George, maybe, maybe you can understand there are two kinds of negativity.
George: Yes, sir.
Mr. Nyland: One, which you have explained. The other is a negativity towards other people or towards conditions against which you rebel. Now that I would call ‘real negativity,’ in the sense that it uses energy, which sometimes quite useless and sometimes can really produce in one an entirely different attitude because of the negativity which I experience regarding people on the outside or the conditions which are not to my liking, it may produce in me a certain kind of a wish to change them. But it’s obvious, of course, that this energy that is then used in a more positive way remains quite unconscious, or it can be done even in one’s sleep.

The other form of negativity you’re talking about is not negativity if it is understood quite right. It depends entirely on the taking in what I am, seeing what I am, appreciating it, and definitely accepting it for whatever it is. In that particular condition, if it refers to me, I’m not so much interested in what it is. I become interested in the fact that something exists which Observes me. For that reason, any form of manifestation which in ordinary life I would call ‘negative,’ can become an object for Observation for the little ‘I’, and it is

just as good as any so-called 'positive' one.

But, there is a drawback. If I consider myself with my ordinary mind regarding myself in a negative state, it may require a tremendous amount of energy, even if I try to accept it for whatever it is, and I cannot overcome my so-called 'negativity.' It is far better that I try to accept myself as I am and afterwards consider the state in which I was, if that state was helpful to me to continue to wish to create a little 'I', or that even during that period of the statement that I was negative, did I have an opportunity to change part of the energy into a creation of a little 'I'? But then, you see, I am on an entirely different level, because then I start to consider myself as a means to an end, and my personality, which I judge many times in an ordinary unconscious way in describing my personality and the state of anger and so forth, has absolutely no more meaning than only to become, for my desire to create an 'I', the object of Observation.

Now, if I don't like the states afterwards and I say that that what I produced as a manifestation was 'not becoming' to me, that is the description of a condition of Earth; and in that way, I become little 'I', being on Mars, considering certain conditions of humanity in which then, of course, my physical body representing the Earth and the manifestation representing certain parts of mankind, but within my own realm, there is then definitely something created with the little 'I' as a wish—a result of its own, or 'I's' Benevolence towards me—to come down to my Earth and to help me. Then, you see, the reason why I have been so-called 'anger'... in an 'angry' state or when I have been negative about certain conditions, I utilize then the energy which was there in order to come down to Earth to see if, when it happens again, I could utilize the energy on the spot, and not to be taken by it, but to make it useful.

This is the real reason for what we call 'Participation.' And Participation is indicated by Gurdjieff in saying about Beelzebub, that he is coming down for a very definite reason because, sometimes upon command from higher up, sometimes because someone came up to him and told him about it or he received an Etherogram from his brother Tooilan, or whatever may have been the reasons that finally prompted him to go, it's exactly the same with myself, that there are at times certain states in which I want to create a little 'I' for my own benefit, to become a guidance in affairs when I really do not know how to behave, or where I see that I lose too much energy than is necessary for the accomplishment of certain tasks. But, you understand now?

George: Yes, sir.

Mr. Nyland: It's quite a different thing.

George: Yah.

Mr. Nyland: It is not angry any more, and it is not negative. It is the utilization of energies.
George: Of course, energy. I hear you what you say, but yet in my experimentation, of course I don't know exactly this energy. So I have to go to one excessive energy, maybe, to see all my kind of energy in this moment, you know? To be able to use, because I cannot use...
Mr. Nyland: I think it is...
George: ...any energy.
Mr. Nyland: I think it is right. Yes, George, if you actually could stop it.
George: But I have to go to these experience—I don't know, you know, for good or no good, you know?
Mr. Nyland: No, I'm afraid when one tries to do something with it in a direct way—like suppressing it, or like simply certain statements like Ouspensky makes, about not allowing a negative emotion to become apparent and not to use the manifestation for it, it causes much more difficulty for oneself in the psychological kind. And even if I try to reduce it without having the proper means of reducing it, but I reduce it because of my ordinary mind telling me, then it leads to all kinds of other arrangements, which are just as unconscious. The only solution to attack it, I say, is an indirect way: by means of the little 'I' then appearing and Participating in this process of negativity. And then there is immediately the chance that the energy, which is made by such a condition can be utilized on the spot by the little 'I', and that gives the release. All right?
George: Yes, sir. Thank you very much.
Mr. Nyland: Just to add to that. When you look at the diagram and you see the three bodies, and if there is a certain unconscious state in one, two and three and that happens to be a negative one, the reason why the 'Si-Do' of the first body is connected with the 'Fa' of the second and the 'Do' of the third, is the horizontal line. And instead of having the energy stay in a personality as one, two, and three, it feeds in the first place what we call the 'Do-Re-Mi' of Kesdjan. But when it is once tinted by that 'Do-Re-Mi,' it means that I wish to utilize it for the purposes of a growth. And then the connection is between the 'Si-Do' and 'Fa' at the horizontal line, which becomes the 'royal road' of Objectivity. All right? Yah.

Your other questions. Come on--come on, children. Yah.

Sue Bemel: It seems like today I had more energy. I was a little bit more lively, but I didn't think of Work this afternoon.
Mr. Nyland: Yah, we can forget about it. When did you think of Work? Or if you want to take it as an ordinary negative statement, then I ask, "Why didn't

you?" If the aliveness is there, I don't think it's so difficult to consider Work because your aliveness might even indicate that at times you're not alive. I think that's basic, and I think an ordinary thought process will help you to distinguish it and then you could even ask the reason, and when there's a reason, that you could be grateful for it. All you have to do is to extend it. Gratitude for the existence of oneself always must lead to an understanding of the way one is and in that sense even be critical about that what is produced more or less automatically in a state of joyfulness, that that perhaps should be augmented or changed, or expressing a certain gratitude of experiencing it, and because of this, if one is serious, one sees it as a responsibility.

So let's say, if you feel, during the next week, joy, aliveness, then it is your task to make an attempt. And by attempt I mean actually to try to change the aliveness into an Awareness. Alright?

Sue: Okay.

Mr. Nyland: Say it with as much aliveness as you can be.

Sue: All right!

Mr. Nyland: All right, that was a little better.

David Carroll: I'm still very confused about information that I take in, at best in a state of alertness and at worst through introspection and remembering what's happened. And through information that I receive when I'm Working and when what I consider my 'I' is functioning...

Mr. Nyland: Can you understand that that what you see in an unconscious state is registered in your memory a short time after it happened? And could you try, at such a time when you see it, to make that particular period shorter and shorter? That would be a very good attempt, that if I experience something and I at ... then ... then at the same time to say it, "I experience this and that, a little time has gone on." But if I keep on doing what I was doing, then when I keep on saying it, it may strike at a certain time in exactly the same time when I am doing it. And at that moment it would be possible to have the experience we talk about.

David: Well, it seems that there are two kinds of information, almost in a sense unrelated.

Mr. Nyland: No, no. If they are not related, then the two kinds don't help. There are two kinds of information. Tell about the two kinds. What are they?

David: Well, in the one kind, as I say is … is something that has nothing of any unusual quality in it, except that it gives me often some very sound information about myself. It's the kind I may pick up at the Barn doing work, watching my dealings with other people, seeing things. I just remember. I

register. I say, "Oh yea, I'm that way or I'm this way." It has nothing to do with ... with Working at that time because I'm, I'm as asleep as any other time. There's that kind, and then there's simply the kind when I'm relatively quiet inside and it's possible to ... to come into some kind of equilibrium in myself; and then it's a very ... then it's ... then it's an experience as opposed to a thought or a memory.
Mr. Nyland: Yah, but of course both are related regarding yourself, what you are.
David: Yes, but I ...
Mr. Nyland: In one case, you are Aware and the other case it's the result of a thought, isn't it?
David: Yes, exactly.
Mr. Nyland: It still is yourself. So they meet there. Now, all I've said is, when I have a thought which gives me information about myself, there's always a little time; and it is between that what is perceived by myself and the time it reaches my mind and is translated into the fact that I see myself, you see, or that I know I exist. The other, which definitely goes deeper, is also different in quality. It also has to do with me, and it also is put on the shelf of memory. So I have really two different ways of considering myself and two different kind of facts about myself: one I always call more 'absolute' or more 'truthful,' because it is not in the direction of sleep or in connection with whatever I like or dislike—you see, it is not a thought process—and the other one is an ordinary kind of a process which I would relate: "And then I went here and then I went there," and so forth, and in that recalling of what you have done, you describe yourself.

Now, I think it requires perhaps more sensitivity to see that those two different facts, in relating to you, have a different kind of a quality. Then, if the one quality or the other becomes more reliable, you would have more wish to Work. As long as they stay more or less the same, that what is received as a result of, call it, an 'attempt at Consciousness,' is not deep enough. I think that is where you could start in the consideration of your memory.

You see, it's like two different bottles of medicine: one has a cross-bones on it, and it means it is mortal; the bottles look exactly alike, and the other is an indication of a life force. There is actually that much difference. Although both are a result of an ... either an Observation process or a thought process and therefore both look alike because they concern me, but what is in it has a different kind of a quality. All right?

Joan Kosut: I have a question about the idea of a cold fact, I think. For me

when ... at times when there's been any kind of a realization of a body existing, of aliveness in my body, it touches me; it's not cold. I think it's wonderful, and I want to know if it's less Impartial because of this, or what about it, and...
Mr. Nyland: What would you call it?
Joan: ...mainly also, how do I not get lost in it?
Mr. Nyland: Yah, that is another question, how to solve it. But the question first, when you say it's wonderful, don't you think there's a little bit of feeling with it?
Joan: Yes.
Mr. Nyland: Yah, so that what is recorded as a fact for yourself surely is not cold, because it is mixed. Coldness means it is pure intellectualism, so there cannot be any description or a like; it has to be completely free from that. And when one says, "I accept myself as I am," then I cannot say, "That what I receive of myself is wonderful," or describes a condition of myself which I consider wonderful. As soon as I start doing that, my ordinary mind seems to help me to describe the fact that I would like to have Objective facts about—and nothing else but—that, and when it becomes mixed, the coldness is not as much cold. You have to continue to see if there are certain states in which you can make an attempt really to be Aware with this little 'I', where there is really no reason of your ordinary mind or your ordinary feeling to enter.

I've talked about it last week, that if you would take something that is habitual, it means really that that what I do as a matter of habit, I don't use my mind any more. I do use my body, but the body by itself can do it on its own so my intellect is ... does not play a part. And when there are certain events which take place with myself or relating, you might say, to something where I say, "It leaves me entirely cold because so-and-so is so and ... and I don't know anything about it," of course you cannot say that so easily about yourself. At the same time, when a habit is there, you have very little concern, even with your feeling. The process of a habit, particularly when it is a physical habit, is practically all referred to the physical body itself, and neither your mind nor your feeling enters.

There are many times that certain words are said simply because they happen to come to your mouth, and you don't mean anything in particular with it, and you know well enough that when you say, "Oh, goodbye," or "How are you?" you don't mean it. In order to use them, you have to change, in that particular instance, the way you say it. And you introduce something unusual in something that doesn't need it at all. Many times I've said when you see a person in the morning and you say, "Good morning," instead of just saying "Good morning" you say really "Good morning" in some way or other

in which then your feeling enters, but intentionally. And then it will allow you to have the chance of hearing that, and that would remind you of the possibility of the creation of something which then could become Impartial to you. It could become then a cold fact because you have taken away already the feeling which was natural and introduced the intention, and the intention is followed by the expectation; and the reality as a result of the expectation is already foreordained, and because of that, no feeling is needed any more.

Can you follow that?

Joan: I think so.

Mr. Nyland: It is not so easy, because the fact still remains that there is an emotional expression, but you're not identified with it because you have made it yourself the way you wanted it. That is why you can have freedom. It is true: When it is not cold enough, it is not cold enough, so you have to strive to make it first cold. But I know well enough how difficult it is to have cold facts because you really don't want to live with them.

If you can see it simply as a means of developing something that afterwards can be used—and again I use the word 'Participation' which, coming down to an emotional state of a person in whatever condition they are in order to help them then, this Benevolence will make warm facts out of any cold one. And the fact of making this little 'I' Observant and Aware, even if that means in the beginning that it should be cold, I don't want the little 'I' to continue to be just cold. I don't want to live by my mental capacity alone. I want to live a full life, if possible all three centers, but I want them to be related because I wish to relate them. And I don't want to be relating ... I have them related because they wish it. There is a difference. I can be in the same state, but in one case it is a result of a naturalness and an unconsciousness, in the other case it would be a result of my intention.

Joan: I understand that.

Mr. Nyland: You understand?

Joan: Thank you

Mr. Nyland: Keep on with it and introduce, as much as you can, feeling. At the same time, don't hesitate to try to have that little 'I', if you possibly can continue with before, to make it stay. That is the attempt.

Penny Jennings Not too long ago I had an understanding that I must Work. It was ... it was like things became very true.

Mr. Nyland: That you must Work?

Penny: Yeah.

Mr. Nyland: Yah, go ahead.

Penny: ...and it really struck deep. And the memory of that experience

helped me to be able to make attempts to Work for some time.
Mr. Nyland: Do you remember how it was produced? How it happened?
Penny: It's very hard for me to describe it.
Mr. Nyland: Even when now, since it is already some time ago, can you trace it to something—a condition in which you were, or a remark of someone, or a state of perhaps happiness, or perhaps even a state of disgust—that perhaps could be linked with that? Because when it has a deep effect, one cannot always ascribe it to something that just happened to be—it can be, but not that often and usually not that deep.
Penny: I can give you an example of the kind of thing it was.
Mr. Nyland: Okay.
Penny: Looking up in the sky and thinking about how it goes on and on.
Mr. Nyland: That's right. As a result of awe. The reason why I ask, because if it once helped you, it may help you again. Again, there is no guarantee, because when something happens for the first time it has a tremendous force and you wish to bring it about again and—particularly when it is in connection with the getting of certain results regarding Work—many times it already breaks down before you actually go to the attempt. So it may not work at all, but if it happens because of certain conditions that happened to be then and you happened to be there—like this question of, let's say, stars or constellations or a beautiful evening, or you having then a certain experience of a different kind than usual and exceptional for yourself—again, it could help.

But, why wait? Why wait for such things? They may come and they may not come. The opportunity for Work is not based on the experience that one has as a result of awe. They can happen, but then it is a happening and it's not me. The conditions produced it. If I want to Work, I have to have a motivation that comes from myself. I'm not questioning where the motivation ultimately comes from—that is, if I go deep enough to try to find out why do I even have the thought or the motivation at a certain time, and I can say, "Yes, it is my Karma," or "It is the astrological configuration," or "It may be a result of something my father or mother said when I was two years old," and whatever it is, I...I really don't care very much about explaining that. But all I can say is, it does happen that I have a motivation to wish to Work.

Now, the motivation has to be based on something that is my own and that I constantly could see, and either produces a question within myself or a state of dissatisfaction. I have to be in such a way that when I realize that I'm young or not full-grown and it has occurred to me, and I believe it, that there is a possibility of further growth, the motivation has to be because of the fact

that I am young and have a wish to grow. And my anxiety is that that what I am now could grow out to become something different. The wish has to be in connection with questions which bother me and I cannot answer. And the motivation, then, is based on the reason that I have such questions which I cannot answer, that I wished because of this motivation to find a way of answering them. The motivation can be based on a state of imbalance in which I have tried a variety of little different things and so forth and not gotten anywhere really to speak of, and that I get up with it and I go to bed with it and I say, "This is ... happens to be me," and I can consider it unconscious. I consider it out of equilibrium. I consider it as a result of certain conditions in my life. But at the same time, it becomes a question: Is there a possibility for me to have it changed and can I do something to change it?

One of the reasons why one prays is, of course, that you are in a condition in which you need guidance or in which you believe that there is God who will help you. And you simply have an attitude towards it: if He only could hear you, that of course He would help you. There is a motivation for prayer. There is a motivation for the wish to Work; that is, that I know I'm not grown up enough, I believe I have potentiality and I wish to make the potentiality actual. I say it with other words. I want it to become an emotional body. I have the beginning of a mind which is unconscious; I want it to become Conscious and then become, intellectually expressed, the vehicle for my Soul. But those are motivations that have to do with the possibility of growing up, knowing that I am still quite small. And whatever I understand theoretically about this process of growth, and if I want to measure it and I say in relation to the possibility of a three full-bodied, Harmonious Man, that I at the present time only have one-and-a-half, my wish definitely is for the other one-and-a-half so it'll make myself complete. You understand what I mean?

You have to make an effort. You cannot rely on something that just happened and by the grace of God that you experienced. Even if it is beautiful and you would like to have it again, I think you can be grateful that it did happen. Several times I say it is very much like waiting for the streetcar which does not come. I can sit at 'Do' of the emotional body and not do anything, and the requirement is for me to go to the bridge where God is on the other side. And it means I have to go through 'Do-Re-Mi' until this 'Mi' reaches the bridge—not the 'Do'; the 'Do' is just a starting point.

You see, Penny, I have to Work. Nothing on this Earth is indicative that somehow or other I will get there regardless of what I do. I can put myself in the hands of the Lord and then He will do whatever He wishes to do with me.

And if I wish to be a man, I'm not satisfied by just accepting that. I think a person will Work for himself in any possible way as long as he is alive, and giving gratefulness or thankfulness to the Lord, whichever is his attitude towards that; but he has to have the feeling that he himself is doing something for his own benefit and for his own salvation. Because if a person just sits down and waits until the Lord will take care of him, it may be quite possible that the Lord forgets him in his lifetime, and maybe he has to come back again and maybe, sooner or later, he has to understand that it's not always up to the Lord God totally—unless I know what is meant by Omnipresence. And I think there are requirements for a human being to try to find out why he is here and why he is alive.

This means, really, that a person, when he lives his life on Earth, will at a certain time distinguish between that what happens—and it probably...probably a very fortunate experience, and knowing that it is fortunate, he will hunt for a way by which he can duplicate it—so that then it is taken, I say it in a very simple way, 'out of the hands' of the Lord, but by me, waiting for the Grace of God. And so, I combine my own definite intention to be and to become a right kind of a man in this world, and at the same time, all credit, even for my motivation, is not mine. It belongs to that what is life force, and life certainly does not belong to me, than only it's given to me for a certain length of time, a certain period to be managed and to be guided as much as I can, but after physical death I may have to give it up, already; I do not know when; I'm only ... it is trusted ... entrusted to me; it is not my own. I never will own my life.

Penny: I understand what you say, and when ... when I have this kind of a realization, I felt that I couldn't make any excuses for not Working.

Mr. Nyland: I think it's right.

Penny: But... But to make an attempt without anything behind it or with a lack of clarity of mind has been kind of cloudy.

Mr. Nyland: But, the reason I talk is because you did not say that you had made an attempt as a result of it.

Penny: I did, but...

Mr. Nyland: Then talk about that, darling.

Penny: Well, at times I would have a memory of that experience and then I would say to myself, "Maybe...Well, you have to Work." And so I would make an attempt to have 'I' present to me. But at certain times when I...

Mr. Nyland: How successful was that?

Penny: Not very successful.

Mr. Nyland: Then it is really not an attempt, was it?

Penny: No.

Mr. Nyland: Then you have to do it over and over until it is more, in that sense, successful; not brush it away, particularly when you have an experience like you described. I think one becomes more responsible. You can be grateful for that experience, but it also places on you, very definitely, a question, "Why do I experience that?" And I think it has to be utilized and you cannot just gloss over, so-called, 'making an attempt' without getting any particular kind of result.

An attempt for Work is never superficial—never. A thought of Work can belong to the surface, but not the attempt. And when the attempt fails, it should be followed, when one is serious, by being ashamed. All right?
Penny: Yes.

Renee King: I would like to ask about an attempt. I don't understand.
Mr. Nyland: I don't hear it entirely.
Renie: I don't understand too much about what makes...what makes a successful attempt.
Mr. Nyland: Successful attempt for her is different than for you. What she would call success, you may not understand. What you call success in her eyes would be, "Oh yes, I know all about that, but..."

Don't ever compare yourself. What is successful for you is the result of your honest and serious attempt without having any success, knowing that you have made an attempt as seriously as you can make it. That is your success, until something starts to grow in you which you then even could notice, so that the Awareness of 'I' one could become Aware of in an unconscious state. That could be a result. But, for a long time one must still keep on Working; thousands of times; indefatigably; really wishing to continue and continue in all kind of conditions whenever it might be possible; and simply not look for a result. Results will come—'in time,' I would say, when one is entitled to see them. Much of this kind of Work takes place in the dark. Every once in a while a little ray of hope appears when there is a ray of light. And such experiences like for instance what she described, this state of awe, is given to one to keep courage. In your case, it also could happen.

For instance, when you would have a very good thought about the education of your children, where does such a thing come from, that you wish to help them and at certain times that you are able to do it? For me, all such things are God-given. I call them 'God-given' simply as an indication of an effect or an influence of a certain form of life, or perhaps a higher life force at a different level from the Earth where we are subject to that when we are open, very much the same way as physically we are open to the influence of the Sun. And this kind of a quality that could exist—and to say it simply,

of a 'spiritual nature'—when it happens to come to one out of the blue sky and not knowing where the intuition or the kind of a feeling has originated, I find myself nevertheless with that kind of an experience for myself; and it enables me at that time to find the proper words by which I can express it, particularly in the direction where I feel I have an obligation and I want to discharge it. Those are the results. And you are perfectly entitled to look for such results in your ordinary life. All right?
Renee: Yes.
Mr. Nyland: We still have a little time. Anyone who wishes to ask.

Kerry Millay: I'd like to report on my last week's...
Mr. Nyland: That's right. Tell me.
Kerry: I tried to apply many times what you told me, which I understood as to try to find the truth about myself by having an ... a registration of my body without feeling and without thought.
Mr. Nyland: Yah. We talked also about results, didn't we?
Kerry: Yes, we did; not to look for results.
Mr. Nyland: That's true, yes.
Kerry: Well, I thought I would report on one time that I tried to do this.
Mr. Nyland: How many times?
Kerry: Well, I tried to do it many times.
Mr. Nyland: Yah.
Kerry: One night I took a walk to the pottery and during that walk I would make an effort to have a registration of my body in that way. And after a certain time I would realize that there was another effort to be made. And not to ... and without, without judging the previous effort, I would make another effort, and continue in this way. And I continued in this way on that walk for 15 minutes, something like that, with intervals of a few seconds, often, between the attempts.
Mr. Nyland: Yah, it is of course a little meager still, isn't it?
Kerry: Yes.
Mr. Nyland: Because there is the whole day, you know.
Kerry: Well, it's not that I didn't try during the day.
Mr. Nyland: No, the question is what you relate now seems to be a little bit more outstanding than what you did during the day.
Kerry: It's true.
Mr. Nyland: I said hundred times, thousand times, many, many times. Early in the morning, even, as soon as you can get started, as soon as you happen to think about anything. Put—I've said so often—put a wet towel somewhere, or stumble over *All and Everything* when it's on the floor; or some little bit of

indication that could help to remind you. And you say, "But, what for do I experience this now?" And then all of a sudden say, "Oh, I ought to Work. Shouldn't I? I ought to make an attempt. I ought not to forget. I should try now." Stand still, do it; walk slowly, do it; when you eat; when you say good morning; when you have your chair in your hands and push it; now you sit down. Oh, my God, how many times there are that you can utilize when a person is unconscious. You sit with one knee ... one leg crossed over your knee; change it. All of that—your hands, your fingers, make it a fist; stretch out your fingers; again a fist; move it a little bit—all of that to remind you: "Here I sit; something—this, here, my body, it sits; it even can talk, thank God it can even think—but I want this little 'I' to know what I am, really. And I start by the acceptance of: "This is me sitting as I am, and I want to see this, that that little 'I' takes me as I am" and that I have, of course as you say, no thought and no feeling; because, if they actually could be eliminated, there would not be the faintest chance that you could look for results.

Keep on, Kerry, much and much more, if you can. If you can, I do not know. But I think you ought to make more attempts, if you possibly can crowd them in. All right?

Kerry: Thank you very much.

Mr. Nyland: Yah. [Buzzer]

Well, that means the end, Bill, huh?

Bill Henniger: Three more minutes.

Mr. Nyland: Two?

Bill: Three.

Mr. Nyland: Three! We should ask Ibbie, huh? [laughter]

If there are questions that people ... that we can then answer in two minutes and a half. And maybe it is enough. We talked enough about Work, about attempts, about the attitude, about your particular state, motivations for yourself in your daily life. And remember it tomorrow and the day after. Bring it back to your mind. If you want, at such times, to sit quiet and reconsider, and consider, and reconsider to see that perhaps you remember certain things, again and again, about the seriousness of your life as you have to live it; many times, now, because it's so automatic that you could introduce what I call this 'Legominism' within yourself.

A Legominism, for a person, is a little indication of what is harmony because his ordinary life is so completely out of balance, and many times it's so uncontrolled. If you have a nightmare, at least it can disturb your sleep. If you have daydreams, I hope that you wake up with the wish to make the dream a reality for yourself in your day–in the day, when you are alive and

then there is light.

So, I'll see you, I hope, next week. Have a good week, altogether. Good night.

M2044
Monday, July 19, 1971
New York Group II
Grammar of Work, Meeting 5 of 9

Mr. Nyland: So now you remember that it is really a Monday group and that I would prefer those who have regularly attended on Monday and Wednesday that they ask the questions. It does not mean that Warwick and the rest cannot ask; of course it's all right, but primarily, make sure that those of Monday could be, let's hope, satisfied.

You see, you come here, I hope, with a wish for getting some food. And it's food of a different kind than one is used to, because particularly since the requirement is that you have to eat it. But only when you eat it, you will find out if you can digest it and if it will do you some good. Otherwise, of course, you don't have to eat. You don't eat just for the fun of it. At the same time, it presupposes that you're hungry. And I think there are several people who are hungry and looking for some kind of food and then eat and get some sustenance out of it, but maybe not lasting, and maybe not the right kind of a taste. It would be very nice if you could determine what kind of a taste you want to have satisfied. That would require, on your part, a great deal of knowledge, and maybe such knowledge can only come after experiences in life, so that then you know that there are certain things that really could be satisfied—at least you hope so—and then you start looking for that kind of a taste.

Now, a great deal of that what you eat is what we call 'roughage.' Roughage is simply the way by which food—that is, the nutritive value—is carried. It may be palatable, but it's not giving you nourishment. There are certain qualities in food that belong there for the nourishment. And for that reason that salt is added—to make it more palatable. Salt in this kind of Work is theoretical knowledge, and the practicality of a food is, of course, the nourishment. The roughage simply means it has to be put in a certain way that it could be made either half-palatable or that it will not be too strong, too concentrated. Those are all requirements for food.

And when you apply it now to the desire for the satisfaction of a spiritual life, or that what really makes a person worthwhile, then the selection of such food is very difficult to make and you sometimes may have to try many times before you find something that is really good enough, or at least that it gives you hope. The difficulty in that is that you overeat sometimes, and that sometimes you put too much salt with it. Salt in itself is

only good to give it a taste. But if you have too much salt, it may make you too thirsty, and that would wash the food away again. And if there is too much salt in the food it becomes poisonous.

That's why I worry many times about questions, which are purely theory—satisfaction of a certain kind that you feel your mind would like. And every once in a while, the argument is used that unless you know the totality of theoretical knowledge and the framework in which this kind of a food is placed, you could not Work unless you knew everything first. The solution, of course, to eating is just the other way: you taste it, and you make it palatable with a little salt. And you have to keep track of how much salt you want to use, so as not to spoil the food, and a little bit of salt goes a very long way.

The background is of course always what I call 'roughage,' of that what will carry the food. The roughage is made up by the conditions in which you live, and the creation of a hunger is many times dependent on that what is the carrier of the food itself. And many times the food, even as nourishing value, can be very small, but you cannot take it in its concentrated form. And because of that, meetings are necessary to give elucidation of the variety of different questions, which will come up and then can be placed in relation to a perspective, so that then the food can be made not only palatable, but also digestible. And then it is up to you and your stomach to take it, and to see what you can do with it.

It's really that what I have in mind with meetings of this kind. We're not particularly interested in an exchange of ideas, like there is many times in a seminar or in an encounter group. Usually they don't help you very much, only to the extent that it enables you to formulate—but the formulation of your own questions are many times not the formulation of someone else. And so often in such discussions, the superficiality is king, and you don't want to go further, partly because you're afraid of someone else criticizing you and thinking that you are really dumb; and you hesitate to talk about affairs which really are much more important but you consider a little bit too private.

You see, in regard to this kind of Work, we're all in the same boat. There's a tremendous distance to go, and we start at the beginning and although we start to row with the oars we have, there are too many currents against us, and even the passage is not known. And it is constantly a discovery, an adventure for your Self, so that each person, taking in that kind of a discovery will again digest it differently, dependent on his personality and all the different things that have made his personality whatever it is. And the reactions of such a person — and in fact actually of each person — is different. And there is a great difficulty in even comparing, in the beginning,

results. The questions have to remain personal. The answer should also fit where you live, so that you can take it—but discussions among yourselves, in the beginning, is really not worthwhile enough, because you don't talk the same language.

Gradually, out of the experiences you learn a language. The experience is based not on your personality. It is attracted by that what you are as a person, and the different questions you have in your life will make you ask another question to solve the different questions. But then again, in the beginning, that particular kind of a question that you would ask is colored very much by your own bringing up—where you come from, and your experiences. And gradually out of such attempts there will come a common denominator of questions, which then have to do with human qualities, which are akin to everybody, and become gradually independent of a personality and, as it were, they become more essential.

How far we are in asking essential questions—that is still a very open question. It's not certain that one even knows for oneself where the superficiality stops or goes over into essentiality. But because of constantly talking about one's experience and the difficulties there are inherent in an experience, particularly when it has to do with a development of an inner life about which very little is really known, that gradually the experience will furnish the language and it is not any longer dependent—not as much, anymore—on the coloration of your personality. That's why you have to keep that constantly in mind, that when you ask a question, it has to be for a satisfaction of that what I call 'inner life,' because that is where the language belongs.

The language of superficiality is easy. It's a collection of words and certain abstract ideas, which are more or less known to many people, and which are used much too much in encounter groups. This kind of Work goes direct to you. You react to it and then you see what you wish to do with it—as I say, 'eating' it—and then you afterwards describe what has been the experience of such eating. That becomes essential for you. And out of the totality of many questions, you will gradually distill the essential quality—that is, you will go to the root of a question and not get stuck on the superficial words, which are many times used for explaining it.

I want to say that because we want to get as much benefit from these meetings as we can get. Do not waste time of someone else. At the same time, you are entitled to ask a question that really belongs to you and your essential life. And never mind, for the time being, how difficult it is to talk about things you have very seldom talked about and have belonged, for a long time maybe, to your private life.

There's a tremendous amount of what is called 'private life' that one can talk about in very general terms. And you need not be afraid that you will lose the essential essence of your private life; that becomes only important for yourself when you actually have to make a decision. You do not make decisions now. You gather information, and you hope that it will be the kind of food that you will want to eat. After you have eaten and you come back, you talk about what has been the experience: if it was too much; or not clear; or not digestible enough; or not reaching the right place in you; or not counteracting conditions in which you live in your ordinary life where you would like to apply the ideas as they are promulgated or in their simplicity so that that can lead to another question and another. In that way, we can continue—as I say, not too much theory. It is so useless. Much of Ouspensky in his book *In Search* is quite, I would call it even, 'nonsensical.'

For yourself in your life, when once the ideas start to get hold, then of course you will wish to use what you have already acquired in your life. And it is at that time that the interests which partly may have even brought you to this kind of a meeting, or to the wish to ask some questions, will become of great use to you: all the different philosophies or your studies; or your contacts with other people; or the expressions of yourself in any form of art; and also, particularly any kind of religion that you have been brought up with in which certain words and sentences have taken on a very definite meaning for you, more or less of a dogmatic kind, but belonging very clearly to a doctrine which is again a part of different denominations and different kinds of religions.

When you listen to the ideas of Gurdjieff, you will not immediately see the religious value of them, and it's partly because you don't understand your own religion. Religion many times, as it has been given—and as it is at the present time in existence through churches and through well-meaning ministers and priests, and rabbis, and so forth—do not touch you in the sense that the Bible is written, where there are the requirements of the Ten Commandments or when certain phraseology is used in the Bible, and where the Bible definitely is a holy script, a scripture which has only the blessing of the Lord.

In that sense, then, when religion is interpreted and reinterpreted over the ages, it loses the essential value; and in its place there is substituted a certain form of organization and then, of course, the acknowledgment of a hierarchy. And whatever then is said by so-called people who are 'higher up'—you will have to take because you are part of that kind of a denomination. And in the particular attempt to eat it, you eat it many times as cliché, or you do it because you have been brought up with it and you don't

know any better. And many times it is even sinful to question it and to say, "But I use the word 'God,' and what is meant?" It becomes almost something you never should do, and many times it is considered a sin to question the wisdom of God. And at the same time, it leaves you confused.

There are of course terms in Gurdjieff's *All and Everything*, and many times reminiscent of religion; and one chapter completely devoted to that, in which different kind of religions are compared more or less, but also described in accordance with essential values of the religion like it used to be when the religion originally was formed. And for us, of course, it doesn't mean very much to read about Tibet and even about Buddha, because we are not brought up in that kind of a section of the world. And when it has to do with Christianity, we have such a tremendous quantity almost, to choose from, and so many wars have been carried out in the name of Christianity that of course we do not know anymore what to take; and who has a right to believe that their religion is the only one, or their way of interpreting it. To extract out of that, for yourself, what is an essential value requires that you become more open and leave the different terminologies as used, to whatever they may have meant; but you try to find out what is the meaning for you in your life.

I would like to say just a little more about that before we go to some questions. So often we talk about Jesus Christ—that is, in Christian religion of course we do, but also when it is considered from different standpoints—and Jesus Christ is considered a Messenger from Above, interpreted in many ways as the person through whom, and in between Man, could reach God simply because he could not go direct—he would need a kind of a mediator, who then would function as a bridge between this world and Heaven. And the message which such a person then brings to Earth is to tell people how to prepare and how to become different kind of people; or to emphasize that what is not developed by nature but could be given an indication as a result of an understanding of Great Nature—if one could see what is really meant by the natural phenomena and the realization of the Earth in connection with a solar system cosmologically speaking, or what takes place within a man when he becomes acquainted with the world of himself and then sees different layers of essential quality and starts to distinguish, gradually, what seems more permanent as against that what is ephemeral.

When Jesus Christ talks and explains after thirty years of study—and usually one is assuming it now that he spent his time with the Essenes: learning, going through the process of the acquisition of knowledge and understanding, and quite definitely being in a certain Order where he had to understand what was meant to be a Man on Earth before he could teach—and

then in three years would teach that what he considered most essential for the message he had to carry and which he would have to bring to the Earth. Now we base our Christianity on such facts as we can extract from the church or what we can extract from the Bible; or the Apocrypha books; or the books which have not been collected and gradually put in their appearance somewhere; and whatever may be described in the Essene manuscripts and all the Dead Sea Scrolls.

We learn more and more about the surrounding. I don't think we will learn more or can learn more, from the essential quality of the message. Jesus Christ was a Man on Earth—at the same time Son of the Father in Heaven. Whatever that means as allegory, the name 'Jesus' and 'Christ' we like to separate—that Jesus was the Man, and Christ was his message. The question of Christ and Christianity, on which it is based, is really a method which will lead to freedom from bondage of the Earth; and that during the time that he is on Earth, a Man should prepare for his death in order then, when he dies, there is something else that can continue with his life force. Having been placed on Earth and having the responsibility for following certain requirements, that then the preparation for that should be in line with an attempt of becoming free. And free from the bondage of Earth means freedom from one's physical body.

So that Christ, in his message, would have to tell about what a man should do. And giving—in the Sermon of the Mount and the Ten Commandments, which have been repeatedly stated what is really the necessity for a man to understand his own life—Christ is the method of Work, Jesus is the Messenger who carries that message. And from our standpoint, the meaning of Christ is how to reach freedom. And when Gurdjieff talks about Work on oneself, that is Christ in the essential essence of what a Man should know about religion, and to what extent such a religion could become a guide for his life.

I wanted to elucidate a little bit on that, because we are a mixed group and there are different people, I'm sure, who come from very different kinds of life—backgrounds. And I do not like you to have a different kind of an impression of what we want to talk about, particularly when it might look as if Gurdjieff is talking a little bit of a doctrine all his own.

Gurdjieff talks esoteric knowledge, and it is that what will help a man to understand his inner life. Gurdjieff described different kinds of groups as 'exoteric,' 'mesoteric,' and 'esoteric,' esoteric being the inner group, 'meso-' that what is between the inner and the outer. When one becomes interested in Work, one selects what particular path to take in a mesoteric group in which then is explained the method and with which goes the requirement to apply it

in order then to enter at certain times, if possible, an esoteric group—meaning by that, that gradually, because of digesting a food, a man will change, and will then be able to understand certain things which are now 'abracadabra' for him but then take on a meaning. And the acquisition of that kind of a wisdom which is now hidden and because of that many times called 'secret,' is really then revealed, like the last chapter of the Bible is a revelation of that what is needed for a person to be able to understand how to reach inner values and inner balance.

So, let's talk about your questions now.

Francisco Staffanell: At the beginning I had great difficulty with relaxing when I made attempts at Work. And I was able to overcome that difficulty because now I feel that I don't suffer like I used to, in tensions in my body. But now ...
Mr. Nyland: Did they make you suffer?
Francisco: Excuse me?
Mr. Nyland: Did they make you suffer? Tensions?
Francisco: Backaches; that type of thing I'm talking about.
Mr. Nyland: Yah, but was that a result of Work?
Francisco: No. I had that— those conditions—and they were like a difficulty in making attempts.
Mr. Nyland: Right.
Francisco: I had ... somehow my body was not relaxed enough and I was not able to relax my body for making Work attempts.
Mr. Nyland: Yah.
Francisco: And now I believe that I understand what is meant by the 'ABC' of Work. When I make an attempt, I ... if the thought crosses my mind of Work and I'm in the right circumstances, I make a wish for something to Observe me doing whatever I'm doing at the time that I'm doing. I continue, or I pause as we have discussed here. But I still ... I feel that there's a certain ... that I don't carry this through enough, and that I have made Observations, but I believe that I could do better than what I do. And ...
Mr. Nyland: Francisco, on what do you base that, that you can do better?
Francisco: Well, I have for several months been now somehow faltering in … in the Work. I either talk to myself a lot about what I'm doing—what ... whether what I'm applying is correct—and then the attempt falters; it doesn't go through that ... through the—just the very beginning of the attempt.
Mr. Nyland: Will we go back just a little? When I wish to Work and I know that 'ABC' and what is required and I make an attempt to create what we call a little 'I' in order to have an Observation process going on, do I know what

the result of that Observation will be?
Francisco: No. One should not know ...
Mr. Nyland: So ...
Francisco: ... but I do have difficulty in that. I mean I ...
Mr. Nyland: That may be. But you see, you cannot describe it because the difficulty is, you say, "I should have Worked more." The fact is, you don't. So you have no reason, and you cannot even say that you should.

The acceptance of oneself is that you accept exactly what you are, with the small attempts you can make. Or, having grown a little lackadaisical, or perhaps not being interested, also that one accepts. I think it's in the acceptance of that, that there is much more freedom, because if you don't like it—what you are—and you criticize it, you will not Work. You keep on criticizing, or not liking the condition in which you happen to be. The freedom is meant to be free from such dislike. The acceptance simply means: I am what I am, but what I wish to have, in the state of what I am, is the continuation of the wish to grow out of it, not knowing where I will go. All I know is: I want to get out of where I am. That is why, in describing the condition as I am, I become gradually acquainted with the conditions which prevent me from being free. I do not describe freedom. I do not describe for myself that I ought to be more attentive one way or the other. I do the best I can at any one time I happen to think about Work and I want to make an attempt.

Don't you see that that makes it much more simple?
Francisco: Yes.
Mr. Nyland: Because you lose yourself in criticisms of yourself.

You see, Francisco, if a person is mechanical, if he actually could understand it in that way—that there is no further question about it—he would be free. You see, I would not have a wish to be different, because I would know I am that, and there are no further arguments. And this is exactly the freedom that I want to seek, that that what is then my instrument—with all the limitations that I can describe in ordinary life—is sufficient for me to create with a wish that what can help me to pull myself up out of it, with my own bootstraps.

If the emphasis is on the wish for freedom, I have to employ a method that will give me freedom—freedom from thought and association and a freedom from my feeling: from all likes and dislikes. So, I'm driven to the definition of an acceptance of myself as I am.

You see that?
Francisco: And it's not a mental process?
Mr. Nyland: That part is not a mental process—that is, in that sense I have

that wish, which is definitely not mental. But I want to make it practical, so I have to use my head to tell me what ought to be done. And for that reason I learn 'ABC,' but as soon as I start to dictate what the results ought to be, it becomes again a mental thought process, whereas the method is dependent on the functioning of the mind in a different way than thought. I want to use my mind, but I want to use it in such a way that it is useful for the purpose I have in mind. You understand?

Francisco: Yeah.

Mr. Nyland: I have a purpose in my mind, but I employ a method which is not mental in the regular sense of the word. We make the distinction simply of such mental processes which we call 'thought,' 'concepts,' 'thought-forms,' 'pondering,' and all that what we call 'mental' and takes place in the brain; and another concept which we say is 'Awareness,' which is also a mental function—that is, the usage of machinery which is not used for that purpose but usually is only used for an ordinary thought process.

So when you say it is not mental, I agree. It is not mental in the regular sense, but it is, nevertheless, a mental process of a different kind of reaching a different kind of result. And this Awareness means that it only is an Observation process giving me facts about myself, without describing or liking or disliking and all that goes with it. At the moment when I want to say that that what little 'I' Observes, little 'I' will accept for whatever it is, I make a definite distinction between a thought process, in which I would like to describe what I am, or a feeling process, in which I will want to like what I am. In other words, I separate the original function of the intellectual center from all the rest in order to have this intellectual function proceed and grow up in an essential, intellectual sense, not interfered with by the other centers.

You agree?

Francisco: Yes. I ... I follow part of what you're saying.

Mr. Nyland: Yes. You understand ...

Francisco: I think so.

Mr. Nyland: ... that the quintessence is in the acceptance of myself as I am—anywhere, wherever I happen to be, at any time. You understand, with that I introduce other terminology: 'Anywhere I am,' I say; it is 'Omnipresent;' 'Anytime' is freedom from all kind of concepts. Sometimes I say it is 'Omniscient,' and that what I need for the wish should become 'Omnipotent.' I have in the beginning—in the description of 'ABC,' a description of the wish, or a description of the creation of little 'I'—already in mind an ultimate aim which, of course, is like Infinity: too far away, but it has attributes which I want to now use in a method in order to reach a state which is freer from the state in which I now am.

All right?
Francisco: All right. Thank you.
Mr. Nyland: Yah. Don't let's theorize more about it. Yah.

Dan Roth: My name is Danny Roth. On Saturday I made an attempt to Work on myself while I was doing some physical work, and I experienced a ... um ...
Mr. Nyland: What did you do between Monday and Saturday?
Dan: In terms of Working on myself?
Mr. Nyland: Yah. Yah.
Dan: I made ...
Mr. Nyland: You were here last week, weren't you?
Dan: Yes.
Mr. Nyland: Yah. We talked then about the necessity of applying what you knew.
Dan: I made attempts on myself.
Mr. Nyland: When?
Dan: During the day, but not connected to any specific task.
Mr. Nyland: Yah, but you know, I'm not interested in tasks. I'm interested in the application of what you understand of Work and to see then what may be a result; or the state in which you are; or the recognition of that what the little 'I' Observes as being you. In a very general way, it should lead to self-knowledge, and there's a long time between Monday and Saturday. For instance, what did you do Tuesday regarding Work? You understand what I mean?
Dan: Yes.
Mr. Nyland: You see, look over your week instead of telling me what happened Saturday. It's quite all right. We might be able to talk about it if it was a task, but a task also has to lead to the existence of something that is unusual. And when you have Tuesday—you might say, 'remembering' then the meeting you were at, and also the admonition of doing something with it —there should have been something on Tuesday as an attempt; not only a thought; an attempt, the putting to practice, to take it out of the thought and going into the realm of experience and leading to knowledge of yourself at that time when you made the attempt. Otherwise it's not worthwhile.

If I wait until Saturday—assuming I do, thinking that on Saturday it will be better—I miss the boat. I am at any one time a human being, where I am unconscious and realize that perhaps Work could help me to give more insight into what I really am. I should not lose an opportunity then, when I happen to think. And then I must use it in order, let's say, to 'apply' what I

know. If I don't do that, I'm really quite superficial about Work. And Wednesday goes by, and maybe a little bit of a 'lip-service' of, "Yes, I remember Work exists; yes, it would be nice if; yes, oh well, let me see, here I am," and without any particular seriousness. I'm not diminishing the experience of Saturday, but if you wait 'til Saturday in order then to tell about what you then experienced, you are not on the right road.

The right road starts immediately after you leave this room. If a person can be affected sufficiently and realizes the necessity that something ought to be done with him, then he will start to make attempts as soon as he has 'freedom' from, let's say, hearing me talk. I cannot expect you now, since you want to listen to what I'm saying. At the same time, it would also be useful if even now, talking about Work, you could make even small attempts of a realization that you, as a person, simply sit there and keep on breathing, and could have an inner life that could be recognized by some part of you, if you could make it. That sometimes, of course the energy that is needed for wanting to listen is so much, or goes only in one direction, that you have no desire to take a little bit of it in order to Observe yourself, or create a little 'I'; of course, one can understand that; but you're not that intense; and a great number of attempts could be made now—in this meeting—by everybody. One always postpones, thinking that tomorrow will be better. You are today exactly the same as you will be tomorrow: unconscious, repeatedly the same kind of a person; with a few different thoughts, maybe, or a few thoughts that come to the foreground now, and tomorrow may have some other thoughts that take their place. You're not changing during a week. You remain unconscious except for such moments when you start to realize that you are too goddamned unconscious. And the seriousness comes only when you realize that you wish to have something else than this state of yourself. And it does not have to wait until Saturday.

You understand now what I mean?

Dan: Yes. I ...

Mr. Nyland: Okay, then you Work this coming week; then we talk about it next meeting. All right?

Dan: Yes.

Mr. Nyland: Good.

Ed Kossoy: In my Work attempts, I rarely experience little 'I', or what I seem to understand of it from the few times I have experienced something different. What I experience most of the time, if I can keep myself going, is a change of what seems to be my state. Things look different, but as far as really experiencing something different, most of the time I don't. And I'm

aware that I don't, and ...
Mr. Nyland: Wait a minute, Ed. Be very careful in the usage of words. When you say you are 'aware' that you don't, you don't mean 'Aware.' You happen to know, or it came to your notice of some kind. Don't use words, when they belong to Work, in an ordinary sense. You were not Aware about it. You just happened to know it.
Ed: Yes.
Mr. Nyland: Weren't you the person who used the word 'squash'?
Ed: Yes.
Mr. Nyland: Yah.
Ed: Something ... I don't remember the word 'squash' but ...
Mr. Nyland: Well, something happened to be 'squashed' that way, wasn't it?
Ed: It was something like that.
Mr. Nyland: Yes, I remember. You were sitting here.
Ed: Right.
Mr. Nyland: Now tell me, what is really your motivation?
Ed: For wanting to Work?
Mr. Nyland: Yes.
Ed: It's the only thing that seems to offer a possibility to something else. It's the only thing that ever made ... gave some result. That possibly is because I haven't really made efforts in other directions, but whatever the reason, it is the only thing that seems like something real.
Mr. Nyland: What kind of books have you read?
Ed: In ... in Work?
Mr. Nyland: No, outside Work.
Ed: Some Indian things, psychological works. I haven't read much recently, just ...
Mr. Nyland: No, at the time. What brought you here?
Ed: Initially?
Mr. Nyland: Yah. How'd you hear about Gurdjieff for the first time? Where?
Ed: The first time I heard about it was, years ago I was working in a psychiatric hospital and one of the patients mentioned it, but I never followed it up. And then about a year later someone I happened to meet was attending the groups and told me about a meeting where you'd be speaking—at … somewhere on 46th or 47th Street. And I went there ...
Mr. Nyland: Which one? That one, you mean it? Years ago, wasn't it?
Ed: Yeah. It was about three years ago?
Mr. Nyland: Oh, more than that. Was that at the bookstore, there?
Ed: Yeah, right. Right above it, I think.
Mr. Nyland: Oh, when was that? All right, in any event we know it; yah,

good. What was it that attracted you?
Ed: I'm sorry, I didn't hear, you.
Mr. Nyland: I say: what was it that attracted you?
Ed: To there?
Mr. Nyland: No [unintelligible]
Ed: After I came?
Mr. Nyland: Yah.
Ed: It just connected somehow. It sounded like something, uh, real. Whatever I ... I don't know what I thought was real or not real, but it somehow connected.
Mr. Nyland: Yah, I'm interested in that. What was the note that was struck? Here you were, a person interested in a variety of little things and so forth, and then all of a sudden you come to the ...
Ed: Something that was solid. There was some—what you were saying, or how you were saying it, or your presence or something, was solid; and I haven't, or hadn't, experienced too much solidity in anything or anybody. And there it was.
Mr. Nyland: Well, how old are you?
Ed: Twenty-eight.
Mr. Nyland: Yah. You could have met some solidity somewhere, couldn't you? But I'm not talking about that really, because in one's thoughts or the feelings, you experience certain things, and then you may hear something that really strikes you—I call it 'striking a note'—because of its logicality, or because it answers a question you have, or because it opens a perspective. Any one of those can happen. And I'm interested in, what actually did attract you at that time when you heard about Gurdjieff?
Ed: The first thing I read was *In Search of the Miraculous* and Ouspensky talked about observing yourself, and there was this little diagram about how to do it; you know, to ... looking out but also looking back, and having something ... and I couldn't do it.
Mr. Nyland: No, no. Aside from the fact you couldn't do it. The attraction may be because it was in you that was looking for something, and that was fed at that time.
Ed: Right.
Mr. Nyland: What was it that was in you that was looking—for what?
Ed: The first thing that comes to mind is some—something solid.
Mr. Nyland: Yah.
Ed: But I ... I can't ...
Mr. Nyland: Yah, maybe it's difficult to define. That may be.
Ed: And it was ... and it is certainly for ... it's a direction. You know, a way of

looking at things rather than just, you know, getting sucked over here and over here and whoever ...
Mr. Nyland: Yah, I think it is right. It is right. There are undoubtedly questions that may fall together and be answered by the same answer, questions of a variety of different directions, which can get together. What is it that now is maintained in you, as a wish for wanting to Work, or even to make attempts? What is now your motivation?
Ed: Well, I guess mainly it's that it's twofold. Number one, I'm seeing a lot of things about myself more and more that I don't like, patterns that just keep repeating over and over. And number two, the few—some of the attempts that I've made have yielded what seem to be results of a very different kind. And that seems like something—that seems like something real, you know. Nothing else.
Mr. Nyland: It's all right. Have you any particular results that were an eye-opener to you? Because on that, the clearer you will see it, the more your eye is opened—I mean, an ordinary insight 'eye,' not the way we talk about, but that what leads to an inner knowledge of oneself. When that is very clear, it can give you a motivation that you want to continue. But on the depths of that kind of imprint which you receive, on that will depend how much you will want to make an attempt.
Ed: Right.
Mr. Nyland: You understand what I mean?
Ed: Yes.
Mr. Nyland: Because I'm trying to get at why you are still a little wishy-washy about Work.
Ed: It's hard to contact something emotionally in me that really wants something, just that wants it, truly ...
Mr. Nyland: Yeah, good. But it is not entirely emotional, isn't it?
Ed: I ... I don't follow.
Mr. Nyland: If you want to define it for yourself, you want something else that will help you to produce balance within.
Ed: Right.
Mr. Nyland: Because that's what you mean by solidity.
Ed: Right.
Mr. Nyland: The solidity can also be used for the building of something else as a foundation then; and then you must define for yourself what is it you want to build. How do you look at your life when you're twenty-eight; where it will be ten years from now? What do you wish to accomplish—not in ordinary life, but as a Man?
Ed: Why, more of a wider or deeper understanding of ... of ... of anything.

Mr. Nyland: Yah, it is right. Yah, but you have to be a little bit more specific, because there is too much knowledge around.
Ed: I don't mean knowledge, I mean … I ... I want to experience it more deeply, more really. What I mean by really ... than I am now, which is pretty much not at all.
Mr. Nyland: Yes, I understand that. Can you define it a little bit more, in a description? When Gurdjieff talks about 'Harmonious Man,' what do you understand by it?
Ed: Well, I kind of picture it visually as just wide-open eyes, without any fog before him. You know ...
Mr. Nyland: You mean …
Ed: ... like babies' eyes ...
Mr. Nyland: ...only clarity, you mean?
Ed: Only? That seems very big.
Mr. Nyland: Yah, but harmonious is connected with harmony.
Ed: But I ... Yeah, well to me, like, I—it would have—that would have to happen for me, to understand that to be harmonious.
Mr. Nyland: Oh. Oh.
Ed: I mean, the three centers, as I understand it, have to be operating smoothly.
Mr. Nyland: It's true—whatever it is that Harmonious Man is made up of, while he is harmonious. Still, you can have an idea about the concept of what would be desirable as a Harmonious Man. What is actually the function, or how would a Harmonious Man behave? I think clarity is right.
Ed: Exactly as he would behave, he would just live ... experience it totally.
Mr. Nyland: Would he produce a sound …
Ed: A sound?
Mr. Nyland: … of harmony? Would he strike a chord in his life?
Ed: Yes. Yes.
Mr. Nyland: Would his life vibrate?
Ed: Yes.
Mr. Nyland: You see, you have to be a little clearer more about a certain aim that you want, because it's not only that you wish to be clear, or have clarity in your mind. It also means that you have to use it, or that it has to become noticeable. It may not be in a large circle, and it may also be for yourself and stay within yourself in the wish then of creating an atmosphere.

But I think the reason for the foundation is not only to have the balance. When I have a balance, I weigh things, and therefore I must be able to choose between that what is right and what is wrong. And out of that gradually will come the idea: Should I Work for the sake of saying it is right for me? And I

must then define what I consider 'right' for me. This kind of idea—of what is right—is connected with what I expect to become if I follow such a method. And it may be wish for freedom. And it may be a wish for harmony. It may be a development of one's character so that one can be a real Man in any kind of a condition, regardless of where one is. It can also take on a religious form of saying that I, as a Man, have to fulfill a certain task on Earth. And it leads to all kind of other questions of: what is this Earth in relation to where I am, and wish to go away from; and what is it that keeps me in bondage on the Earth—what it is in myself that I could compare with that kind of a bondage.

You understand a little bit what I mean?

Ed: Yah, I think so.

Mr. Nyland: And I wished you would think about it. It is right to have a clear, open eye, but it also means it has to read. It's right to have in the mind a certain clarity, but it also must start to function, and our functioning of the mind, for the time being, is thinking. The function for the feeling, even when it goes to the emotion, is of course to have certain vibration rates which, I say, are 'emotional' in quality. But the real intent of an emotion is to have an —an intuition.

What is it really that I wish for myself? An instinct that I can rely on, an intuition that gives me a viewpoint with the force connected with it to reach it; and with the mind, a clarity of being able to see straight and not to be bothered by many other thoughts that happen to come around. That could be an aim for a Man, and for that reason he could say, "I wish to Work on myself."

All right, Ed?

Ed: Thank you. That's why I keep coming back.

Mr. Nyland: That is right. Yes, I know. I know that.

So, what? You must use the time. You see, you have Monday, you talk on Monday; now I'm here, you don't talk, and not enough.

Linda Goldman: For the last month I've Worked whenever I thought of it, but it's been very difficult for me to ... to have any Impartiality in my efforts because I can't—I've tried to formulate this question, and it's very difficult because I don't understand what's wrong. It's almost as though an element of fear has been added ...

Mr. Nyland: Didn't you bring that up once before?

Linda: In … in a way. After I spoke to you in May.

Mr. Nyland: I seem to remember it. That question of fear that came up, that you really have no reason of existing. But tell me a little bit: when you say

you 'Work,' or you 'make an attempt,' actually why, when do you do it?
Linda: I have certain times during the day. In the morning I Work. I have a note that I wrote myself in my car to remind me to Work when I leave my car. I make a Work effort when I come into the building where I work. And then, usually the whole morning goes without my thinking of Work, or being able to Work.
Mr. Nyland: What would happen if you take the little note from the car with you and put it in front, on the desk where you work? Is it that kind of work you're doing?
Linda: I ... well, I was ... I don't know ... I don't think I could really Work because it's too harried.
Mr. Nyland: Maybe it's possible that you cannot Work, but what do you do before you really get into the car?
Linda: I make a Work effort when I—I have dogs that I take out.
Mr. Nyland: Oh, that's good.
Linda: In the morning, I usually think of Work as soon as I get up, but somehow ...
Mr. Nyland: Does the dog work on you?
Linda: We work together. It's good in the morning, a very good time.
Mr. Nyland: Now wait a minute: you say it's good. I'm perfectly willing to accept it, but describe it a little bit, will you? Because we're talking about Impartiality—you say, "I have difficulty with that."
Linda: Well, because lately I have. I don't really understand why.
Mr. Nyland: Take certain conditions in which there is no question about partiality or Impartiality. I've said before, when you walk you don't really care one way or the other as long as you get where you want to go. You're not describing your walk, are you?
Linda: No.
Mr. Nyland: How beautiful it is, and the rest?
Linda: No. I can—I can do that.
Mr. Nyland: Okay. Then when you can experience, in that particular process, Impartiality, can you extend it a little bit further, swinging your arms? Can you walk backwards?
Linda: Yes.
Mr. Nyland: Can you walk up the stairs with Impartiality? See, I start to connect it now with a little bit of an aim. Can you slow down your motions in walking? Still keep on being active in that way, with the body. Can you tell yourself, "I am walking," or "this body is walking, this body is swinging its arms?" Can you become Impartial about little activities that you do, sometimes as routine, sometimes habitual, which, as it is habitual, you can

bring back to your ordinary consciousness. In that way, can there be a little 'I' simply Observing you as you happen to be at that time?
Linda: I can do that, but ... but I stop ...
Mr. Nyland: No.
Linda: ... almost on purpose.
Mr. Nyland: I doubt very much that you do it. You say you can do it. I want to know that you actually did it. Supposing we say tomorrow morning, what time do you get up?
Linda: Six o'clock.
Mr. Nyland: What? Six?
Linda: Yes.
Mr. Nyland: Five minutes past six, you start to Work. And then, never mind what you are doing. You try to hold onto that because you are free and you can do whatever you like, and in relation to whatever it is you have to do—dressing and so forth—but, at five minutes past six you have to have a little piece of paper somewhere outside of the bed or above the door you bump your head in it and say, "Oh yes, I'm reminded." And then, Work. But Work now in a simple way, only at such times when that what you are doing, you could be Impartial about. Can you be Impartial about the way you talk?
Linda: No.
Mr. Nyland: Can you not simply say "Uu, ou, ou, ou?" Can't you do that?
Linda: I can, but I ... I'm identified.
Mr. Nyland: Why? With that?
Linda: Well yeah [laughter]. I immediately think that it's that—I mean, I always, like, name it.
Mr. Nyland: No. Why? Is it music to your ears?
Linda : No, it's the opposite.
Mr. Nyland: All right. Can we eliminate that and make it a sigh? Can you breathe deeply? Intentionally?
Linda: Yes.
Mr. Nyland: Can you swing your arms—stretch them out in front, up, sideways, down again? Sitting up exercises, you know?
Linda: Yes.
Mr. Nyland: Whatever it may be. Can't you do it? Or make certain movements, which really do not require any liking or disliking, and not any name giving.

I think you have to simplify your efforts. I think you have to get into the car and then get out again, and go in again. I think you have to stop the car, get out and then go back, and sit, and then get out. I think you have to repeat several times the same thing: first time, unconscious; second time, as

Conscious as you can make it, so that actually at such a time there is something impersonal and Impartial to that what you are, and it becomes an acceptance of yourself, which of course is registered in your mind. Can you take steps? Measure them?
Linda: Yes.
Mr. Nyland: Can you walk slow or fast, as you wish?
Linda: Yes.
Mr. Nyland: Can you look, when you walk on the street, in the shop windows all the time, not on the other side of the street—and the next block, only the street and not the shop windows?
Linda: Yeah.
Mr. Nyland: Can you walk with your head down during a block? It's difficult—you might run into someone—but ... can you try it? Make such attempts. They are a little unusual, but they are made for the purpose of giving you an opportunity to remember a little 'I'. And you make this little 'I' when you really in that way could become Conscious of this body just walking and doing nonsensical things, but only for one purpose: to help the little 'I' Observe you. You have to extend your efforts much and much more, Linda.
Linda: Yes.
Mr. Nyland: You're limiting them. That is why you don't have the experience of Impartiality. All right? Those are little tasks, aren't they?
Linda: Yes.
Mr. Nyland: When you go to bed tonight and you're just nicely covering up, and so forth, will you get out again?
Linda: Yes.
Mr. Nyland: And do it over?
Linda: Yes.
Mr. Nyland: All right.
Linda: Thank you.
Mr. Nyland: Good. But you know, you know what you must do in addition?
Linda: What?
Mr. Nyland: Try to remember yourself, Linda.
Linda: Oh, that.
Mr. Nyland: All right. Good—other kind of questions.

Gene Salerno: Last Monday I brought up a question that bothered me, about learning about facts, and you told me that it's ... it's obvious that in my attempts—or at least it sounded like this, I'm not sure it was—in my attempts to Observe myself and discover facts, that I was coloring these facts through personality or type and such things, and that I should try simply to accept

myself. I'm still bothered. It's ... I'm sure it's a theoretical question, but I'm still bothered by it. I can't understand how I can learn facts about myself that I don't like, and not want to change them.

Mr. Nyland: Yah. One is bound that way. It has been the result of education; that of course is why it is so difficult. Almost immediately when you walk fast, and it is a little too fast, you will slow down; or, when someone else will see you, you will put on a face. You cannot remain the same in different conditions, and neither in the conditions of your own mind, when a fact of yourself comes to its knowledge. But that exactly is the process.

The acceptance of oneself means of course whatever I am at any one time, angry or not, but I don't accept that what is the anger itself; I accept only the existence of my body. And if I do that, I eliminate a great deal of the thought and the feelings about any kind of behavior. And I think that's where you still get stuck. You criticize it on the level of an unconscious existence of life on Earth. If you could accept the fact of your existence as a physical body, being affected of course by the feeling and the thought, but accepting simply the existence of yourself as it is and not wanting to inquire as to the cause why it happened to be the way it is.

There is a difference between a manifestation and that what is the essential quality of a body. That what a body is, need not manifest. It can exist as a Being, and you can make experiments that way: by just Being, by standing still and not doing anything—if possible, not even to be too active in your mind. The result, for instance, and which would help you a great deal—if you could relax. Has it been explained, the relaxation, as a certain exercise?

Gene: Yes.

Mr. Nyland: And have you done it?

Gene: No, I've never tried that.

Mr. Nyland: Well, you see, then of course my question is: Why don't you? When it is given as something that could help you, and you honestly are interested in wanting to be helped, I would try it. But it has to be done correct, of course, and it does require some time; but if, at such a time, the results of a relaxation exercise is the realization of the body existing and really not much more, because everything else should be drained out, and then the existence of the body being there, and I know it's there because I can pinch it—I know it exists—then at such a time of relaxation to the bitter end, can go over in the realization that this body is still alive. And maybe there is a possibility of then realizing that life is really what makes the body exist.

Try to understand that the body itself is only a form in which life is represented. The manifestations are only behavior forms of an essential quality, or even of an inner life. But that what is important for one as far as

the outside world is concerned is of course the manifestation itself, and the form. From the standpoint of inner life, what is important is the fact that life exists in this form and in any form, and that for the little 'I' it is necessary to recognize the existence of life. If we do it with our ordinary mind, we get stuck on the form, and there is no possibility of what I call making the form 'transparent.' The little 'I', having a quality of Objectivity, functions like x-rays. It penetrates through that what is form. It does not go through bones, but the little 'I' does go through bones and comes down to the marrow of one's own existence as essence. And when one is very quiet and really of no concern, and not being concerned by either the outside world or even by one's ordinary world within oneself, comes to the realization of an existence of this life being there. Will you try that?

Gene: Yes. I ... I believe I understand what you're saying and I believe I've had a certain type of an experience that makes—allows me to understand it rather than just to hear your words.

Mr. Nyland: Okay. Okay.

Gene: But I still ask: Where does change come in? Am I mixing up ordinary life with ...

Mr. Nyland: Yes.

Gene: ...inner life?

Mr. Nyland: That's right. You're mixing up unconscious existence with a few words that belong really to a Conscious life, or a description of it. I think your mind is still too operative, too active. That's why I said reduce it by means of relaxation, because that starts with the relaxation of the mind and emptying the mind as much as possible of all kind of thoughts which hang on. We will talk more about that next week, if you like.

Gene: Thank you.

Mr. Nyland: See what you can do now. Maybe it can be of help.

All right?

Gene: Yes, I will. Thank you.

Mr. Nyland: Good. I hear that instrument. Huh, Bill?

Bill Henniger: Yes.

Mr. Nyland: Then I think we stop tonight. It's warm enough anyhow. But remember what I said. Work begins when the meeting is over.

Darryl Salerno: Mr. Nyland?

Mr. Nyland: Yes?

Darryl: Darryl Salerno.

Mr. Nyland: Yah, but you know this little instrument ...

Darryl: Can I just say something real quick?

Mr. Nyland: Hah?
Darryl: Please.
Mr. Nyland: Go ahead.
Darryl: It's been … um … such a long time since I've been able to make any attempts that I thought that maybe if I ... if I just stated, in front of everybody, that I was going to make as many attempts this week as possible ...
Mr. Nyland: Very good.
Darryl: ... and talk about it next week.
Mr. Nyland: Yes, very good. That will help you, and next time you can be the first one to talk about it.
Darryl: That will help.
Mr. Nyland: That is the additional help.
Darryl: Thank you.
Mr. Nyland: Good night, everybody.

M2045
Thursday, July 22, 1971
Barn Group II
Grammar of Work, Meeting 6 of 9

Mr. Nyland: If it's all right to sit here without light, it's all right with me, but if you do want light, you can say it. So, this is the third meeting of this particular little series, so now really it is not necessary for me to say anything in the beginning. Why don't we start right away with questions which may have relation to last week in the form of suggestions or tasks, even if you may have tried, or perhaps that last week you were a little disturbed by some of the things I might have told you, or even to the extent that you may have lost confidence. Of course such things can happen, because when I may say certain things to you, it may be a little bit just the other way as what you would expect, or maybe it pushes over a few ideas you have had in your mind for a long time. But if you lose confidence in me, then I think you do the wrong thing. You must not have that kind of confidence in me that it falls or stays with me.

We always talk about verification, about what you should find out for yourself; and then, when it is an experience, you don't need anybody. I've said once, you don't even need Gurdjieff, so of course you don't need me. All I can do is to stimulate you to Work, and then of course it is up to you to Work, and if you don't, I'm sorry, because surely that's not my intention—to take away from you your desire to Work. But, that it may upset a few ideas which are quite definitely conceived of in an unconscious state, I would say it goes without saying, even; it's logical; you should get lost in many things that were formerly quite solid for you. You have to loosen up yourself, as well as the different things you have relied on, and you have to question many things about your self, which before you just assumed to be so, or without any assumption you just happened to accept. So, don't let that happen. If it is disturbing, keep on asking so that we can take away that what perhaps may be an obstacle.

I would like very much, after these little meetings are over, for all of you to be clear about Work and the principles, so that then you are left with the possibility of an application in a logical sequence, and in the greatest simplicity possible. Then maybe these meetings can be of help to you.

If you do ask a question now, mention your name please.

Ken Ruiz: I wanted to know about deepening a feeling, and turning it towards Work. There are times I do have a feeling. I spend most of my times in feeling states, of course, but at times I do have a feeling and it goes over towards Work, it's almost accidental, it's not...you know, it's not caused by me, it just happens. The wish just happens to be there.
Mr. Nyland: How do you deepen your feeling in ordinary life? Of course you have feelings, like anyone else. If you compare yourself with other people, sometimes you have feelings where they don't have them, and sometimes they have them when you don't have them. Sometimes the quantity of feelings or the range of feelings for one person is different, and usually it is quite different from someone else. Sometimes your feelings have a freedom to operate, and sometimes when you have a feeling your mind starts to affect it by saying it is right to have the feeling, or that it should not be felt, or whatever other form that happens to take place as a thought in your mind, which affects that kind of a feeling and in consideration of all kind of associations you have with the feeling itself.

But if I now have a feeling, and I feel it is worthwhile that I would like to have more intensity, how will I do it in ordinary life? Take a simple example. You say something that you look at: "Isn't that lovely?" You think a little moment, thoughts come back again, and you look at it again and you say, "It's really lovely." And then you look at it some more and maybe someone else makes a remark about it. You think about it, and perhaps you have not said enough what you could say, and then your feeling starts to get a little deeper, and you say, "You know, really it's very, very lovely." In that way, in ordinary life I have different ways of expressing the same thing in the same words, with different gradations of feelings.

Now, it need not always be connected with the voice. It can be connected with the use of certain words, which are also, in gradation, indicative of the different kind of feelings. "I like you" is different from "I love you." And I can gradate my own feelings by the use of certain words if I understand them in the right way, or if I have some associations with them that I've learned about.

In a very general way, when I want to deepen my feelings I first have to have the realization of that what I feel for has value. And it may be that what I originally consider the value, upon further consideration seems to be of more outstanding value than at first believed that particular object to have. It is very much the same way with any kind of a feeling.

The reason why one says I would like a feeling to be deepened as far as Work is concerned, simply means that in my ordinary life when I use feelings in an unconscious way, belonging to my unconscious existence as the second

center of my personality, I very seldom include something else than only that which refers to me or belongs to me or what affects me. And when I say I 'feel' for certain things, outside of me and my identification allows me even to put part of my feelings, as it were, in the object—or unite with it, or connect in some way or other with it—then of course it still belongs to me when I say I 'feel' for it.

But now, when I consider this feeling in a narrower way and say what I really care for is the 'aliveness' of certain things, then I feel for their existence. Of course, I cannot apply that to aesthetic values of ordinary matter, which for me have no particular life in it. And the reason why we talk about the deepening of feelings as far as Work is concerned is because we limit then the feelings to a particular category, which has to do with aliveness in different objects, and it may be whatever it is in nature that has a form in which there is life.

Now, when I say I 'care' for life in myself, I have a feeling for myself and I wish to maintain the feeling for the life of myself. When I start to include different forms of life and not only selfishly consider myself, I go in the direction which we simply define as becoming 'emotional' about something else which is not primarily me but which I can recognize because it has similar qualities as I have myself. And when it has life in it, I can become deeply involved in that what is life in some other person, or even another object, which is alive like a plant or an animal. And then I go over into a deeper state of feeling, since I include more possibilities of forms of life. To some extent, you can say it is 'narrowing' that what is feeling to a particular kind of region or forms of objects only containing life. And I exclude then, automatically, all the different things that have an aesthetic or some kind of a value, even ethical, for which I also can have feelings, but in our sense of the word of wanting to deepen it and to go over into emotional states, really only refer to the fact of life existing in a variety of different forms.

Now, extending this particular depth, in that direction away from the surface of myself in which I consider, in my superficiality, only myself, and gradually in the direction of becoming more essential, including different forms which are not primarily me, it can be a lower form of life from my standpoint; and it can be a higher form, meaning by that, whatever then exists as life may become more noticeable as having a lighter form or a form of less density, and then I start to become emotionally affected by forms of life which are not as much bound as I am. Partly it is a thought process that takes place in imagining certain things to exist about which I have not enough idea or not even enough influence on me. But, I seem to be satisfied by having

certain things appear to me as if they have a higher value of that kind of life, so that then I could become emotionally involved in that what is not with me now, not even on Earth, but has a certain level of Being way above me and with which I, to some extent, wish to identify as giving me an aim to grow towards.

In general, I think emotions can start when I begin to understand certain things about evolution. And the ultimate for that would he an emotional state for space as Infinity and for time as endless, and for existence as all-the-time-existing as such indicated—again, I said so many times—by the words 'Omni,' which simply means the All-presence and the All-forceful and the All-scientific or knowledge; or, that what is totally as the three together: an Omni-understanding. And for that, being so far away from me and still indicating for me the possibility of an idea towards which I wish to strive, my feeling disappears because I myself become as if nothing in the presence of other forms of life, and I become emotionally involved.

Now, this is the real meaning for the wish that I have for Work on myself. When the ultimate aim for Work is the development of myself, or to grow out into the direction of a Soul, ultimately; or in the direction, religiously expressed, as a freedom which then, when it is free, this life could unite with the totality of life existing in the universe; and ultimately—again I say, calling it by a certain name in order to make it clear to me what I really mean, and I say it is the 'love for God' that I feel—I could become emotionally involved in that kind of a wish. And hoping then that such a wish could be actualized in reality, I then attach with my wish towards that kind of an aim for Working on myself, an emotional quality, and I call that the 'deepening' of my feelings regarding my wish to Work. You understand it?
Ken: Yes.
Mr. Nyland: Think about it, Ken. It's very important to understand it correctly.
Ken: Thank you.
Mr. Nyland: Yah?

Lucy O'Neal: I find myself a lot of times with what I call 'anxiety,' -- a lot of pressure in my chest. And I relate it with, having feelings...
Mr. Nyland: Lucy, has it anything to do with Work?
Lucy: Well, it has to do with my general attitude toward towards life, I think, of, ...
Mr. Nyland: Yes, I can believe that; also the pressure that one has as a result. It may be a question of seriously considering conditions of one's life. It may even be connected with an anxiety to do something about one's life. All of

that could cause a pressure...to be under pressure of doing certain things, not knowing exactly what to do or even what to do first. But as far as Work is concerned, does it enter into that when you make attempts?

Lucy: It enters into my general attitude about Work. I become pressured about Work also, feeling that I must make attempts, and feeling dissatisfied with what I have done and that it isn't enough; but not knowing where to rest and how to just steadily proceed.

Mr. Nyland: Yes, I can understand if a person at a certain time becomes concerned about Work, and having realized the necessity of Work on oneself because it will enable a person to grow further, or during the lifetime that is given to him on Earth, that he may have a chance to develop certain things; or even taking it deeper than that, that I feel a responsibility for my life, that it must have an aim and that the aim has to connect with the utilization of the time which I now have and the purpose then becoming clearer and clearer, that I should prepare for the possibility of being free in the sense that my physical body will die. It may be that I realize, after some time, that time is really very short and that I still have a great deal to do, and because of that there will be a pressure on me that I wish to hurry up.

But, you see, what is really this hurry, or this desire, or the allowance of pressure based on? It is usually connected with the accomplishment of an aim —that is, I see that I should become free and I try to define what it would be to be free, and I consider that, then, connected with my lifetime in having to Work for that kind of an aim, assuming that it would come at the end of the rainbow. I think this attitude is really wrong. The question of the realization of Work for oneself is not, when one understands it, measured by the time-length of one's life. The opportunities for oneself are given during one's life, but what really is needed for oneself is the necessity of the realization of the Oneness of oneself, including into that my superficiality, essential qualities, and essential essence; and that the progress of Work is not really measured in the direction as a time-length, but is measured by the change of what takes place when I proceed from the surface of myself to that what is the reality within.

Now, if I look at it that way, I can even philosophize about it, that perhaps my whole lifetime is not necessary to become Conscious or Conscientious if my aim is more defined as a Conscious and Conscientious aim related to the possibility of going from the surface to that what is more essential myself. And as soon as I start to become free from the time-length, I then become engrossed and completely engaged in the wish to deepen myself in that kind of an attempt, so that even at this present moment I could reach what I then would call 'Infinity' within myself.

For that reason, then, if I continue to consider it as something that is still far away—which of course it is—but I express it in the terminology of unconscious concepts, I will always have that pressure that there is an end of that kind of a time for my life, and although that is true that there are a total number of opportunities in my lifetime, the application to solve them and to become free even from that kind of attempt in time, to become, in my attempts of Work, timeless; because I have no right to say that after some time I will become Conscious; I will try to define what it is to be Conscious and only then I could become Conscious after I've lived for a certain number of years. In reality, the solution could be that any one moment I could become Conscious. Of course I cannot do it, but I still should have the belief that any one time a miracle could happen, completely uncalled for and completely not definable, even, by myself but in which then something could take place that I all of a sudden without any rhyme or reason am free from myself and still remain to exist.

I think if you see that concept clearly, then you will understand Work, because Work is exactly that: Work is the deepening of oneself to become Conscious of the existence of Magnetic Center. Work is always the difficulty of leaving the surface in order to become more acquainted with my essence, to leave my outer life for whatever it is and, as we say then, 'accepting' it for whatever it is—accepting myself for whatever I am in my manifestations—and the utilization of that process of Observation for becoming acquainted with my inner life. And inner life being more essential than the surface, I lose then what the surface happens to give me, which is bondage, and the freedom which I then find is in the direction towards my central point of my own solar system, and not expressed in the time-length that I would have to travel, because that belongs to another kind of a scale.

You understand this? It is not so difficult to understand, because the realization of Work on oneself is exactly based on that principle, that I want to find what I am—myself, in reality—and that is not dependent on the time that I have to spend. It is dependent on the intensity of my wish, and my constant wish for the intensity of the wish is based now on the realization of what I am and the desire, then, to leave myself as I am and to go to those kind of regions where I'm not acquainted with the conditions of my real Self, which begins with the acceptance of my inner life or even, you might call it, a 'spiritual' existence.

If Work is understood, the pressure in your chest will disappear. The continuation of the wish not to have to pay attention, although it is a logical sequence of the loosening up of certain conditions of the physical body, I would never worry about it because if I continue to Work, that pressure will

go away. It's not an entire answer to your question, because you have to fill in the answer to the other part, which is a realization of Work and the meaning of Work for yourself. That I cannot tell you. You must find that.

I hope you understand it, because it has so much to do with a person in getting older thinking he has no more time. He has all the time of the world in the moment of his Simultaneity. Infinity exists everywhere and always, at any one time, in any point of time, because the characteristic is momentary existence, without dimensions. Let's leave it at that, Lucy.

Lucy: Thank you, Mr. Nyland.

Mr. Nyland: You just Work, and don't worry.

You must ask. Yah?

Fred Goodall: I would like to hear you say something about the connection between a realization of what I am and a realization of Magnetic Center.

Mr. Nyland: Well, you know, the realization of what one is starts, of course, at the point where I can attach my attempts for Observation. I know that if there is a process of Observation which can go on, and if we explain it in the terminology of little 'I' becoming Observant of myself and my manifestations, then of course it will start to give me certain knowledge about myself which, if I can be Impartial in that attempt, becomes more truthful and more reliable.

Now my real wish, why I want to even create the little 'I', is that within myself, in thinking and in feeling, I come to a conclusion that that what I am is a form of life expressed by myself and the way I am as a personality, and that what really motivates me for wishing to continue to live comes from a source within myself which I call 'Magnetic Center.' I only give it that name because apparently it may be a center consisting of just a couple of cells, but not having seen it or having been there, I must almost guess at how it would look, and I don't think that I can define it, or how it will look, even if something of me would reach it, because it is very difficult to conceive of life being concentrated.

I can see life as represented by a variety of little cells spread all over my body. I can see life also in a little bit more concentrated form when there is life in organs of myself. I can see life also as existing in very special cases where there is a definite aim with the existence of life, like in procreation. But then I most likely will stop about concepts of life because, for me, I am bound by the form as long as I live on Earth. And only when it is possible, at times, to be lifted away from the Earth and to walk, as we then say, 'on clouds,' that I can then, in that being away from the Earth's surface, have an experience which is different from my usual unconscious ones.

Now, in that direction, there are certain people of course, who have an ability to become much more sensitive to forms of life existing which are not of this Earth. And the whole world, you might say, of 'spiritual unfoldment' and that what could become, for them, a form of clairvoyance or a contact with higher forms of life where most people on Earth are not capable of doing it—and we classify them, in general, as saying those are the 'sensitives'—it is in general true that that what is then a sensitive person receives information of a different kind which is much more like it would be in my Magnetic Center. If I could communicate with the essential essence of myself, I would have similar experiences as a person who, as a sensitive, is a channel through which higher forms of life or currents or energies seem to be flowing. And if I realize that they are almost of the same kind of a level and the same category, I will be encouraged much more to try to Work on myself in order to get to that particular point, which for me then becomes the point of gravity.

Again, I look at it as if Magnetic Center has to be reached as a point, and I say it is somewhere within myself, and for that I use ordinary terminology and comparing it with the magnetic pole of the Earth which is located at a certain place; and again, I say I make a mistake in the consideration of that as being concentrated as a form of life in a couple of cells where I ought to go to, when all around me, in my body and on the voyage or the trip towards my center, I'm constantly surrounded by all kinds of forms of life, existing in every cell I would meet. And it is really that kind of realization that gives me an idea what is the totality of the life of myself, when I can discover it in any part of myself. My desire to reach Magnetic Center is then not to reach the center of myself, but the truth of my life as expressed by every cell.

And again, I face exactly the same problem as before: the Observation of that what is a manifestation can lead me to the existence of life as a result of which the manifestation takes place, and which of course is located in the physical...or even organs of my body, or even what I say in a certain form of psychological entities or even spiritual qualities of myself which, of course, I wish in an Observation system to reach in time.

The reason I stick it out for a long time with the Observation of my physical body, is that I haven't exhausted it yet. When I come to the realization that my manifestations are forms of life, and in each manifestation life is there, pure when it is free from the form of the manifestation, I would solve the whole problem and I would not be interested any longer in wanting to Observe my spiritual Being or Kesdjanian body or my feeling or the activities of my mind as a mental process; because all of that would simply

lead me astray from the principle, which is the discovery of life as a totality of myself and represented by the totality of my personality in all the cells which make up the totality of my body, including all organs.

This is the concept of Magnetic Center. This is really what I wish to reach. I want to be free from any kind of a form, even if the form is represented by a little cell wall which keeps my life in it and enclosed in it, but which is active as a result of the life existing in it. What I wish is to understand the reason why I die. I put it in such a way: That I want to find the reason why different cells of me die and why they are renewed and every seven years the cells of myself are new cells, again and again forming a form for my life continuing to exist; and a long process of renewal every seven years, which may extend to seven times seven. Or maybe, if I understand numerology well enough, seven times...ten...that I ultimately, at seventy-seven, I would reach unity. Maybe I cannot understand that quite well—not when I constantly try to find the center of myself within myself. I use such words for it, but what I wish to find is life everywhere and always. And when I find that and I recognize all forms in which there is life as being the same although the form may differ, I have reached my own Magnetic Center, and the accent of myself is placed on life and not on the form. All right?

Fred: Yes, thank you.

Mr. Nyland: Such are little philosophical questions, which of course can give you perhaps a little bit of insight, or what is really meant. Don't try to mix them up with the simplicity of Work. What I've said now is only a background to give you an idea of perspective, why Work is so important, and that even in simplicity of such Work attempts we make, there is a great philosophy inherent in it, which could satisfy anyone who wishes to think about himself and philosophize about the meaning of his own life. But when it comes to the application of simple concepts of becoming free and using, for that, Objective concepts or Objective faculties or functionings of an Objective nature, you are again and again brought back to the necessity of the continuation of Work on yourself; and although I may say it is of a little 'lower caliber,' if that kind of philosophy gets you a little closer to an understanding of a higher level of Being—what is low—it doesn't matter at the present time when the principle that is involved is infinite. One looks in Work for that what is impossible; impossible as a concept, but a reality of an experience, which then cannot be described anymore.

I would like you during the week—because we may have just a few more of these kind of meetings—I would like you during the week really to consider this meeting. I would like you to understand that at the present time you have a chance to ask questions. If you're concerned with Work, you will

have questions for yourself. You should not be bashful. You should really have enough of a depth of feeling of wanting to find out—not once and for all, but to have clarity about what is meant by such applications of these kind of concepts we talk about. And you must not remain quiet. You must not be afraid. You really have to Work, but you must Work during the week, because you will not get questions by just coming to a meeting.

Arlene Prince: Mr. Nyland, something has recurred in my Work attempts this week and has come up before, and it's something that I can't get beyond. And that's when I finally come to making a Work attempt, when I put as much as there is in me into it, I get to a certain place and I can't go beyond it. And I know it's because I can't give anymore.
Mr. Nyland: But why would you want to go beyond it?
Arlene: Because I would wish to be free.
Mr. Nyland: No, what you really mean is that you would wish to continue. Do you think you would know freedom when you reach it?
Arlene: I would know what it is to be more free than I am.
Mr. Nyland: That's right. That you would wish, so whatever you now can reach as a result of an attempt could actually have the coloration of being more free. Now, if that attempt has run out and you cannot do more, then there is no other way out than simply to stop and to gather up more energy and start again. When it's exhausted, it's exhausted. When the quantity of energy, which was there originally has been used up, that particular reservoir is empty. It's better to realize it's empty instead of trying to walk around it and to see if it cannot be filled in some way or other; because, it is not necessary. As soon as I say it's empty, I say, "Let me get another pail and fill it with water."

Every moment, in that kind of a time stretch, is sufficient for me to make an attempt and utilize that moment with the energy, which is then available. Every time I breathe, I have energy taken in. Every time I can see or hear or use my sense organs, energy comes to me in the form of impressions. All of that energy has a certain percentage, which could be utilized for a different kind of a purpose than only to help to maintain myself as a human being on Earth. How much the percentage is, I do not know; but I'm absolutely certain it is true because, on account of the reception of energy which I get by means of eating solid, liquid and gaseous food; or what I get by means of smell, like perhaps it is connected with what I use my nose for, or that what is of a certain ethereal value; or the feeling I have in wishing to eat and be satisfied, or the joy I have in being satisfied; or the impressions I get as ordinary impressions through the sense organs—all of that leads in my

personality up to a certain point where I know that the energy available is used for different purposes. And I also know that part of such energy is available for purposes of the continuation of my race. Now, all I wish to do is to utilize it not for that purpose, or solely for that purpose, but to have a chance to use the highest form of energies for a different kind of a purpose, you might say, which is more selfish, but at the same time which would satisfy Mother Nature as the continuation of myself, but not by means of children, but by means of the creation of a different form of life in order to get away from the Earth.

Mother Nature can never prevent me in the utilization of the energy, which is my own. I am the master of such energies and I can spend it any way I like, as long as my body is healthy. And this is the indication for me, that any time I take a breath I will be able to have some energy which is there and mixed with what I breathe in—oxygen, or whatever is in addition to it, I've used them; the 'noble gases,' I've called them, which is there not for the purpose of the utilization of my ordinary unconscious state and unfortunately not being capable of extracting them from air the way it is than only if I become a different kind of a person which is as using and developing a different kind of an instrument for that, then the noble gases become of value to me for the formation of a Kesdjanian body.

This is what I mean: When I want to Work, I have a certain quantity of energy, which at that time is available. I can use it. I say I do not know of how much there is for that purpose, but I also know it is limited because after a very short while I cannot really do anymore than only become unconscious again, and looking at it and say, "It's too bad, I'm empty." And at the same time, right when I say this I know that I have kept on breathing, I have kept on taking in energy for ordinary life, and I know that again I am filled with the possibility of a separation of energies for one purpose or the other, and again I start Working.

My wish can continue, but it is applied at different times, which I call 'different moments,' and this is I think what you have to keep in mind. When it is finished, it's finished, but then I open up immediately because there is another moment, and for that moment I have a wish. When I run out of the total possibility of energies which cannot even be filled anymore by my ordinary existence—that is, that there is an incapacity on the part of my personality, that all the energy which I receive is just barely enough to keep myself alive in an ordinary sense—then I cannot Work. As I have said so many times, if I become engaged in a variety of different activities which take all my energy and I become identified with them, then there is no desire on my part and I have not even a thought of wanting to Work. As long as

there is a thought or a feeling towards it, there is the possibility of the utilization of a little bit of such energy for that purpose and that I can then satisfy. This is one thing you must keep in mind.

In addition, when I Work, in the process of Working and the utilization of this energy of a higher kind, which is much easier converted for the purpose of the building of Kesdjan and Soul, in that process certain energies which are in my body and which are now tied up or crystallized, become available since they cannot stay in their form in which they have been deposited in my body because of the presence of something of a higher nature, under the influence of which there will be a loosening up of such energy and which then can be used for the purposes of Work; so then, the process of Work on oneself becomes a self-generating one.

In the process of the utilization of energy destined for Work, other forms of energies become available within my body. My body becomes more porous because of the loosening up of certain tensions, physically as well as psychologically; and that has a result that it becomes open for the influences from the outside, higher than I am, which now can enter since there is in myself a wish to utilize them. I become entitled to taking in forms of energy of a higher nature—I simply say planetary influences, solar influences, and Milky Way influences, whatever it is cosmologically that I will express. I become entitled to the utilization of energies, which have become latent within me. The openness of myself—partly physical and, as I say, psychological—enables me to recognize energies now existing which have been covered up; and because of the openness, the covering becomes—again I use the word—'transparent.' And then noticing such energies, I have an increased wish to continue to Work.

Now, you must keep these two things separate from each other. One is, I have a wish, I use it, it runs out; I try to keep on again having the wish as long as I have the desire for that wish. This is one process. The other is, I have a wish to Work on myself, conditions are conducive, there is very little loss of energy to the outside world; I am in a good state of self-realization and relaxing myself, with all the different possibilities of such relaxation taking place in all the levels of my physical, psychological and spiritual body; for that reason there is then the openness which enables me to take in more energy than I ever have believed existed, and which at such time makes me full of awe, impossible to acknowledge the existence of such possibilities. As a result of that, I cannot Work. I say, keep these two processes separate. All right, Arlene?

Arlene: Thank you, Mr. Nyland.

Peter Heim: I've had, recently, moments, which I would describe as

something very definitely separate from my body, and it seemed like what I...what I'm really trying for. And also, at other times I feel that I...I Work; I try to do what I understand as Work, and it...it isn't...it isn't the same thing and I honestly don't know what I did at these certain...certain times, what the difference is.

Mr. Nyland: I think it's right, Peter. When you Work you may, as a result, have a separation, but it's very seldom because the separation that takes place is between, not the little 'I' and yourself as you are, but between certain things within yourself which have a relation to the little 'I' and are mostly of a spiritual kind and belong to inner life.

When you Work on yourself, you try to make the little 'I' function as if it is separate, and most of that becomes mental because one looks then for that separation between the little 'I and myself, and also that can happen that I experience that, particularly when something in me becomes aware of the existence of little 'I'. But it is an entirely different process. One is—the first one—is that the separation is between the two things which already existed within me but I didn't know it and only by means of Work I uncovered. The second process is the separation of something that I intentionally create as different from me, and because of that, it is separate. You understand the difference?

Peter: But the first thing I described seems to have much more value.

Mr. Nyland: It has, there is no doubt. But, one influences the other. The only trouble is that in the first one, of having that realization, many times you wish for it and it won't bring it. It comes as a result of an indirect method of the creation of little 'I', and then that result that can follow my attempts for Work in the way we describe it, is a state in which that takes place almost without you knowing it. As soon as you notice it, you would wish for it again, and you cannot do it. You have to go through the laborious way of an indirect approach by the formation of little 'I,' which then is followed by the existence of a separation of yourself, within yourself.

What I describe is the process of separation between feeling and physical body which, as you know, is quite different from the formation of a little 'I' either in the mind or in one's heart. All right?

Peter: I'll have to think about it.

Mr. Nyland: Yah. Think about it.

Jere Whiting: Over the last two weeks, and generally when I'm able to really wish...when I really have a wish to Work, what I've been doing is recently two kinds of things. One is, I'll be in the middle of an activity at my job or—or say, driving to my job—and I will decide I want to stop, take time and

Work on myself. And I'll pull the car over if I'm driving, get out of it and just try to have an Awareness of my life that isn't a thought and it isn't a feeling, that's just like more like a photograph or a simple registration that when it occurs is very brief but it has that quality; and at the end of the day I...recently I haven't been looking for results, I've just been doing it and then return to what I was doing before, and drive to work or go back to the job that I've left and gone to some place quiet to make this attempt.

The other kind of attempt I've been doing is, in the course of an activity, for instance walking from one place to another, from one job to another when I'm alone, when there's not really anything that I have to be doing at that moment, remembering that I want to create something that can help me because it will be reliable. I will make an attempt, at that moment, to do the same thing that I try to do when I intentionally stop and create a special set of conditions for it. And I find that at the end of the day, I can clearly remember the circumstances in which I began and finished the first kind of attempt. And in the second, I just remember that at different times I really wanted to Work and I tried, and I...and it isn't clear in relationship. And what I'd like to know is: Is one more valuable than the other, or should I continue just to do them both and can I do something else too?

Mr. Nyland: Jere, I would stop the first one. I would take more the possibilities of the second as giving you much more reality. I believe that in the first, when you stop and you go through the paraphernalia and all the rigmarole of having to Work on yourself, you're liable to miss it completely, because you set yourself in a position where you expect certain things to take place, and it is not ordinary life anymore; it is just a little bit of something in which you exclude everything else and then expect that your thought will go over into an Awareness without a motivation.

I think it is far better that when you take your daily life and you discover certain times about yourself, in your thought, that you hate yourself — you dislike what you have been doing; you dislike what you have said; you dislike your tendencies, let's say, to be lazy; you dislike a variety of the different manifestations of yourself. That will build up in yourself of something you say, "For Heaven's sake, why am I this negative? Why is it necessary for me to spend so much energy in useless affairs? Why is it that I really dislike myself so much about a variety of different manifestations, that it seems as if I could be much better about such manifestations for myself if I could direct them?" It will give you a motivation for Work during the time that such things take place; and when they do take place and they occur again and again, you try to slow them down or perhaps even stop them—in the midst of your life, not by just going out of the car and getting 'out of your

life,' as it were.

The important thing of an 'I' is that it has a chance to see you as you really are in your daily unconscious existence, and not special preparation as if you want to present to the little 'I' something of yourself which is completely unnatural. I utilize different conditions to remind me, not for the sake of becoming aware of the different conditions in which I am; it reminds me only, because of the difference, of something existing that I could make exist or that perhaps could be there if I have the proper attitude, whatever it may be; the acceptance of then what I wish to create as a guide to me, to be able to give me facts about my ordinary life as I live it all the time—sometimes in conditions which are impossible for me to have any Observation process going, and many times ordinary affairs in which I'm completely unconscious, habitual, cliché-forming, and so forth. Those are the times I want to see. At such a time I want to have a chance that this little 'I' actually sees me as I am and then tries to tell me, afterwards, "Look what you have been." If you talk about a photograph, take a photograph the way you are when you dislike yourself. Then you'll have a hell of a good time to hate yourself for it. Then you will Work. But when you make a nice little retouched photograph of stopping on the side of the road and putting your best foot forward so that the little 'I' can see you. This is the way it impresses me. No, Jere, don't make it so complicated and don't think that by doing the stopping on the road you gain really in any particular direction for your Consciousness. It takes place when you open a door. It takes place when you cut your meat or have a sandwich in your hand and you eat. It takes place when you stretch your arm out or your hand in order to drink some water or whatever it may be. It takes place all the time when I'm engaged in just ordinary little affairs—by putting on my clothes, by looking at someone or answering a telephone, or making silly movements of myself, stupid remarks that I make, talking to myself, walking back and forth without any particular aim. And I catch myself and say, "What is this for, this body, not knowing at all even how to behave on Earth?" That's what I want this little 'I' to see.

When one prays to God, one prays about being a sinner. One does not pray about saying to God, "Look how wonderful I am because I made an attempt to create my little 'I'." You know what happens? God will tell you: "Why do you tell Me? That's what should be normal for you. I'm sad and sorry for you, poor little creature existing on the Earth and remaining unconscious. It should be such a desire in you, to become free from the Earth." God tells you, even, "That's why I put you there, so that then you can find out what has to be done to make life in yourself really free." That is the aim of being alive on Earth. There is no other purpose. That is why one

creates the little 'I' in the image of the Lord. That is why it is a serious matter and that is why I want this little 'I' to see me when I am, even with ordinary mind, obnoxious.

So, choose the second one and enter into all kind of conditions in which perhaps you could be reminded that maybe you should Work then, and not a little bit of something here and there. We don't go to church just for the Sunday. We go to church to be able to live a whole week, so that the church is with us during the week, reminding us of the sanctity of Work and the wish of the fulfillment of unity with the Lord.

Jere: Thank you.

Mr. Nyland: All right, Jere. Yah, what else?

Michael Near: Over the past year, and within the past six months in particular, I've found myself in situations that have been extremely difficult, at times very painful. And it's acted as a...as a purgation of, in a way, of where I live. I guess a simpler way of saying it, it's driven me closer to my aim, simplified the way I look at things. But it's also made things very confusing.

Mr. Nyland: Mike, don't you think that is natural? You enter into a new territory. If the trip is actually from the surface of my life, like the skin, and I want to go deeper within myself where I can reach another kind of a place more essential, or a place which I still call 'Magnetic Center,' I will go through territory which is not skin deep; deeper; I don't know anything about it really. I've never really considered my inner life to be lived in such a way that it could grow. There has always been there a little bit and just enough to make Man Number Four out of me, but it never has occurred to me that something ought to be done with it, although I've read a great deal and there have been many books that stimulated me and I've tried, honestly, to live and to become like Thomas à Kempis and imitate Christ.

But you see, all of that what I now do is really to set out on a trip, and becoming really simpler and simpler the further within I happen to go. And the more unknown the territory is, the more I will want to find out what is the road; also, to be sure that the road is right. And with everything around me not being familiar, of course I will become confused.

The suffering comes when I leave the surface, when I actually say farewell to a variety of different manifestations of myself which I know are quite useless, and a lot of junk that I happen to think about, and a lot of feelings I may have about other people which doesn't concern me at all. It takes a little bit of tearing loose; sometimes cutting myself free from my own self love, or complicated ways of doing this or that, or saying...or

ponderously considering the affairs of my life. And of course I give it up because I say it's like ballast. I don't want to take that through the desert. I want to live, if I can, on bread and water—if I could—or, if I say 'simplicity' and I become ascetic. And maybe I don't want to extend it so far, but surely I will lose a great deal of the stuff that now makes up my life, and I have to find some kind of a substitute to fill it, and I don't as yet have enough energy to create an inner life right off the bat, in full development. Because when I walk, I may leave that what I say 'distrust,' but I do not find friends as yet that I can trust. And the confusion will set in because of the uncertainty of what I reach and not knowing if it is the right road or not, and there are not enough signs to indicate it.

It is quite necessary…I think it is essential for a person to become essential. I think it is very necessary to loosen oneself, as much as one can, from that what is just ordinary life. I think it's very necessary to realize how one is bound and that a lot of the bondage is not for our sake, it is for the sake of Mother Nature. She is not going to let us loose as long as we can be of some kind of a service to Her. So I'm interested—as I say, 'Man Number Four'—in an entirely different set of reasonings, a different set of feelings, a different set of behavior. I want to find out for my unconscious existence, as a personality: How much can I keep, how much must I pay? And the payment is not easy because my life, when it is unconscious and I've grown up to a certain point, of course I'm attached to it. I'm attached to all kind of relations. I'm attached to my own learning. I'm attached to that what I experienced which gave me pleasure. What is it that I look at when I remember school? Not so much the time that it was bad, but the times when it was good. And then they are replaced by that what was bad so that I can dwell on it, because that apparently had more effect on me; and still, I don't want to recall them, than only with a little bit of a laugh and say, "Thank God I'm through with it."

It's exactly the same with this kind of Work. There will be time you look back on what you have suffered and you say, "What was that suffering?" At the present time, I am in such unknown territory I don't even dare to put my foot forward because there is not enough light. The only answer is, I keep on going because I know I get away from something I don't want. I know that getting away from that what I don't want I have a chance to get to a place where I do actually want what could exist, that gives me the hope. I have no way of describing what will be, but I know that I want to get away from the bondage of Earth, and any attempt I make in relation to loosening up such bondage is, of course, welcome.

Keep on going, Mike. It doesn't make much difference. You have set out

on a certain road. You have to go ABC until the bitter end. But in that process you will find out that there are nuggets of gold which may be in the letter 'D,' and may be a little later in the letter 'G.' And then you will really know the value of your life.

Did that ring, Bill?

Bill Hennigar: Yes.

Mr. Nyland: Then I think we should stop.

Come next week with questions of yourself. If you had any now that you cannot ask, then keep it; keep it; salt it away, and then next week maybe we can talk about it. Good night, everybody.

M2048
Monday July 26, 1971
New York Group II
Grammar of Work, Meeting 7 of 9

Mr. Nyland: So another meeting, another talk, conversation. Another discussion about what is important. Of course there are many things that are important in anyone's life. They change, sometimes day by day, sometimes after some years. The accent of one's life (is) on different things as you grow older. When we talk about Work, it is an important question for me. That's why I want to talk about it, and the reason why I really want to talk is that I hope that in talking you will also understand the importance in your life. It does not mean that you have to agree with me, because I may make certain statements or perhaps even clarification where you cannot get along with it, simply—because of not wishing—to agree. You have your own way of thinking, and you feel about matters related to you and your life—your experiences—in a certain way, and you have a perfectly good reason to think what you want to think. When you are a little confused in your thought, then it might lead to a question; but even then when the question may be answered, you may not agree with that kind of an answer, partly because it doesn't fit and partly maybe because I'm not convincing enough.

It's always a difficult question how convincing should I try to be, because I have no particular interest to convince you, but I would like, when we talk about Work, that there is a certain concept which gradually is unrolled for you, and you look at it and then it may have attraction. There may be certain things in it that fit into your life or that you wish to accumulate or assimilate, or to contain yourself with it or even to join, to some extent, parts of your life with such ideas. And when I talk about life, of course I mean life that you are familiar with in the best form; because life expresses itself in so many different "kind" of manifestations in the first place, and life also comes from different parts of oneself, of one's personality. They do not always come from your brain. They do come from your feeling. They sometimes come as a result of instinct, sometimes as a result of intuition, and it may be just as a result that certain thoughts appear because of a reaction against the outside world, or a reaction in regard to other people. So we are not at all sure, to be able to say where is this life that one wants to talk about.

In regard to Work, where is it situated? I think it also moves; and at

certain times in the day or in your experience, that kind of life that we really want to talk about, or could be touched, comes a little bit closer to the surface, is a little bit more vulnerable and perhaps is a little bit more wishing to accept conditions related to the description of Work on yourself. That is all a personal affair, and therefore when one talks about different forms of life and then makes a distinction between an 'outer life'—mostly made up of the reactions towards the outside world and where a person, as a personality, starts to react in relationships with other people, or whatever his experiences are in this outside world—and we make a distinction then between that and what is really your own. And when it becomes more and more your own, and sometimes even private—remaining your own without wishing to talk about it—one starts to use a term of 'inner life.' And it's only a distinction between a "quality" of that life as far as the manifestation is concerned, because you cannot say that the kind of life which is expressed in an outside form should not be the same as that what is expressed in an inner life form. And when we talk about Work, we first talk about the form in which certain lives happen to be—in the form of manifestations of ourselves—in order to learn more about oneself and what one really is, and then to be able to see where these ideas should be placed.

I think the further you can place them inside of yourself—the 'deeper,' as it were, they can go and affect you—the better it would be. Because I don't think that the ideas themselves, particularly when they have to do with a possible development of one self, are really very superficial. They belong to the beginnings of one's inner life, or they belong to an interest that one has in further development, or they belong to a relationship that one wants to establish with different forms of life, including those which are apparent on the Earth but also in a cosmic sense may be represented by certain other forms on which one believes life could exist, or in a very general way, the life that one has within oneself in the most concentrated form and which one calls then one's own 'Magnetic Center.'

I think that Magnetic Center has to be touched, once in a while, as a realization that that is also life for which one is responsible. And where exactly the difference is between the outside life, to which I react, and that what is within me and I call 'inner life' and then that I only can say it is more essential than the surface, and where I will try to make a distinction between an essential quality and that what is a little bit more essential—and sometimes one says 'essentially essence' and then comes the Magnetic Center, and the other day I used 'quintessence,' whatever it may be—where it will reach you depends entirely on yourself. It depends on the force with which that outside impression is created and it depends, of course, on the

openness for yourself and really the question, which you already have in wanting to have an answer to these ideas regarding your own life.

So for that reason it's logical that if we talk about ideas which may be 'life-giving,' that then the place where you should receive them, entirely being your own and of your own making, has to be such that they become as permanent as you could wish; and that you don't lose track of them tomorrow morning but that they will have a meaning which could last for you, because you will remain dependent on the further development of yourself, on that what has been told or said or what you have felt, or what you have realized as being important for you.

Now on that kind of basis we should ask questions, because it is for that kind of an inner life that we really want to understand our outer life. And it seems very strange that, for the sake of the development of inner life, we are dependent on outer conditions and outside life, and it is very simple why: because we have much more familiarity with our outer world and with our reactions which are superficial, and we don't know very much about our emotional conditions within, and quite definitely we don't know very much about our essential essence quality. So we begin simply where it is the easiest to begin, and without making then a distinction between what is outside and what becomes inside, it's very much like an artichoke or an onion which you peel, where you don't know where you go over from that what is outside and what is inside, because there is no sharp line. There is no frontier that you cross, but you do know that if you go further and further inside, that that what is then outside can be considered outside if that's where you are, and where you reach becomes inside; and that we know simply in relationships.

And therefore Work has to be placed as a relative value for your life, which at times becomes very important for you, and at other times is not as important as other processes which take place for your ordinary existence. And then many times you have to make a choice: what is it now that is important for me and what should I attend to? And particularly when it has to do with certain Work on oneself, how much time can I afford to give to this essential development and to give in to my wish for further growth as compared to the possibility of functioning in the outside world, which requires a great deal of energy on my part and which I call 'professional' or by whatever name it happens to come to me, I have to attend to it.

In general we simply say there is a 'subjective world' and an 'Objective world,' but about the Objective world we don't know anything—not anything to speak of—because even when we say an 'inner world,' it still remains subjective for ourselves, and if I even dare to say that I reach that what is the central point of my life as a life-giving force and which I then call 'Magnetic

Center,' I still have to conclude that it is a subjectivity which leads me there, and also, what I uncover I will not recognize as Objectivity.

You see, the concepts that are now involved become quite different, because when I talk about an 'Objective world,' I have no experience of an Objectivity that I can trace and even could make, and when I become dependent on accidental happenings I can then realize that there is something of that kind in existence. And also when I start to think about it, I can say that if there is a subjective world there ought to be also a 'non-subjective' one; or if I say there is a personality in which there is life, there ought to be a possibility of life existing without my personality, and whichever way you want to philosophize, you do not define Work in that sense that it leads you to something you know. You go into an unknown region of your own development and your inner life as it is, and whatever happens to be formed, will not help you, and no amount of experiences of your inner life will ever touch Objectivity, not even the voice of your Conscience. Because even if your particular personality is made up of a great sensitivity and that there is at certain times a kind of a feeling perhaps, which is a little bit unknown but nevertheless starts to speak to you and you call it a 'little voice' or you may call it even your 'instinct' or perhaps 'intuition,' or sometimes that what is a 'hunch', and it comes to you and all of a sudden takes on a certain form of a word which you then hear. All of that is still subjective because there's no Objectivity at all in the terminology that we use about the term 'Objectivity.'

I hope you're clear about the term 'Objective value,' because it's very difficult even to define it. To say that it is 'non-subjective' has, of course, no meaning whatsoever, because everything that I experience is subjective; and therefore when I say it is non-subjective, I should say it is 'non-experienced.' And I can say, "Yes, when I die completely, not only my physical body, but all the rest"—when I go into nothingness or the condition of Nirvana—"then I can say I would experience Objectivity." But of course it is of absolutely no use to me even to philosophize about it.

The advantage of Gurdjieff is that there is a possibility of realizing what may be meant; and don't try to make a mistake that since we are so completely subjective that it is an easy task to Work on yourself. And you have to realize more and more what you're up against. You are up against the totality of your subjective world. You're up against all the different forms of life, which you have lived in 'unconsciousness,' as we call that—unconscious because we compare Objectivity with Consciousness. We have lived our life completely by the makings of a little conscience, which remains subjective. We have lived our life as a result of certain ideas which happened to come, over which you had no particular control, and you call 'intuition,' as I've

said, or sometimes one wishes to call it the 'voice of God'; but even that has no meaning whatsoever, because what is your God, and to what extent even will that voice tell you about Work--nothing at all; because the voice that comes is not communicated in the form of Objectivity. It is not spelled out by that little voice or an indication of your Conscience, that you have to do something in the direction of wishing to become free from yourself, and that much of that what we call 'sensitivity' for oneself and an experience out of this world—which we every once in a while say in ordinary life, it is 'as if,' and then start to describe it—a great deal of that has nothing to do with Work itself.

And I make it as strong as that, because Work, if you wish to understand it, is not simply a little bit of an Observation process, and it's not a little bit of something that you say, "I want to create a little 'I'," and it is not even that you say this little 'I' has to do some Work for me so I ask the little 'I' to Observe me; but it depends at that point, what is this Observation process and where is it where it starts to differ from the aspects of my ordinary personality which I call 'subjective'? With other words, where does Objectivity come in? Not in the Observation, because I use Observation in ordinary life; and unless I want this word 'Observation' to mean something that belongs to Work, I have to introduce, in the first place, Impartiality, because that is never told to me by God.

You see, you may as well know that. God only is 'Benevolent,' you might say, when it suits Him and I interpret it that way. God is also cruel, but then I don't want to believe it and then I exclude such voices because I really don't trust them. And that is why the little voices—instinct and all the rest, including many times extrasensory perceptions—are so often colored by the channel through which they happen to flow that I cannot depend on them as giving me absolute truth.

And this is the requirement for Objectivity: that that what is finally acceptable to me as truth is absolute. And I only reach absoluteness by the process of Observation when I introduce Impartiality. By 'Impartiality,' of course I mean that there is no further play, or introduction, or interference on the part of my emotional center. I do not wish my emotions in any form whatsoever to enter into this intellectual process of an Observation, which should be pure and simple intellect. I can also say it the other way: If I emphasize the Presence of the Lord, I don't want in that Presence—which may be a result of my feeling—anything to enter that belongs to a description of the Lord, because I don't know, and I would really retard for myself the possibility of coming to a clear conclusion of what is meant when I start to describe such Presences.

For the time being we stay, more or less, with the mental process of Observation and forcing it to Work by means of a wish; and in that way, of course, I straddle the issue, because I introduce then a combination of part of my mind with part of my wish. And so I start to begin, in the beginning, to bring about a combination, a certain process of the two centers which usually quarrel into something as a common aim for myself, that a little bit of my mind should function in relation to that what I call my 'wish,' and that for the time being my wish is only interested in the functioning of that mental process in a certain way, without even entering into it. This is what I call 'Impartiality.' The wish gives me the desire to do; the doing includes the Observation and Impartiality that is in order to keep the ordinary feeling and even emotions out, for the time being.

So you might say for a little while, even, part of my inner life is not there until I start to accept that what I then Observe by means of this little 'I'—and this time functioning—accepts it as a fact of my life. Then I try to see to what extent I can eliminate my feeling by the total acceptance of what this little 'I' Observes. And when that process is most successful, I then realize that the only time when I can exclude my feeling is when the process is being Observed by means of the little 'I'. And the object which I am myself, that what takes place as an activity, is recorded at the same time as it takes place. We talk now first about the elimination of other centers when it is none of their business to enter into the process which involves a little bit of my mind in a special way functioning, a little bit of my feeling wishing to go in the desire for Work, and the totality of my physical body, which I don't have to divide because it does not play any particular part in the functioning of my feeling or my mind.

I wanted to make these things clear before we start talking, because it is a question of a general knowledge in which any question you ask all the time must be referred to the basic issue of Work. And when I say you have to Work on yourself, I want to make sure you understand what is meant by it and that you are not going to mix it up with functionings of your inner life. Your inner life will grow as a result of Work and then it will become a real inner life, completed as much as the world around you—and the Earth and your capacity—will allow, and only will continue to live when more freedom is gained by a man as a result of his Work on himself, that he starts to understand the requirements of his body and knows where to place his body and his personality in relation to this process of evolution.

I've spoken already too long, I'm afraid, but please let me hear what you want to say and we'll try to attach it to that. I say again, that what I've said is general information, which is underlying any kind of an answer that I

might give. Yes, I saw an arm up.

Bernie Carneol: Over the past several months my wish has been getting weaker and weaker, where at this time I find it very difficult to apply Work as I have understood it up until now. And I can't seem to figure out a way to pull out of this.
Mr. Nyland: Are you sorry that that wish is diminishing?
Bernie: That's another part of it. I'm not that upset that it's diminishing. I… that's the part that's...
Mr. Nyland: Would it be very difficult to come to the conclusion that Work has no meaning for you?
Bernie: No. That I don't accept.
Mr. Nyland: You don't accept that yet?
Bernie: No.
Mr. Nyland: You have fear that you might in the future, if you continue this way? You see, when it is a losing game, I think a person gets afraid that he might lose it altogether. If you don't believe in that, or if you think you won't lose it in any event, or that you feel that it is just a down-going line which will come up again, then I think you have it in your own power to be able to let the line go up. But that naturally depends again on the wish, which you have at the present time to try to find out something about Work, and if you can remember your original motivations of why you became interested, or the motivations which you still have that you say you're a little less interested. What is it actually then that compels you at times to think about it, and perhaps make an attempt? Or, realizing that it is a little less than before and what creates then in you a certain condition of sorrow? Where is your wish? Why do you want to Work?
Bernie: In the beginning it was very clear why it was. When I first came upon the ideas of Work it was a true revelation of a certain kind that I never experienced before because of the ideas.
Mr. Nyland: But, what actually did you experience? What was the revelation?
Bernie: Well, it was the first time I actually sensed there might be a possible way to change the direction my life seemed to be going in.
Mr. Nyland: Have you changed it?
Bernie: A little bit, I think.
Mr. Nyland: Are you satisfied with it?
Bernie: That's…a little bit. Not really, but a little bit.
Mr. Nyland: Do you still want to change a little more?
Bernie: Yes.

Mr. Nyland: Why don't you then?
Bernie: I can't seem to get any intensity...
Mr. Nyland: Nonsense.
Bernie: ...in the wish.
Mr. Nyland: Nonsense. If you say that, what is true—that you want to change it a little more—you would Work. You see, there is no way in between. Either what you say is true and then you Work because you know what Work means—you know what you should do, you've done it before, so you can do it again—and the fact that you don't do it means that you really don't have that wish any more. Maybe you're satisfied. Maybe the direction is a little bit straightened out and now you don't want to do any more, or you hope for a momentum that has been established so that from now on it's roses, roses without any further attention.

Try to be much more strict about yourself, because what you say at the present time is nonsense. Either "Yes," or "No"; there's no other question about it. Either I realize that I want to do something about myself, I go ahead and do it. That I may have difficulty in doing it's quite a different thing from not having the wish. It's quite possible that I realize I ought to do something and the wish is there, and then there may be an impossibility or some kind of an obstacle in the way; then we can talk about that. But when there is no wish, there is absolutely not any realization for yourself that you ought to. And surely, who will tell you that you should? You understand what I mean?
Bernie: Yes, I do, I....
Mr. Nyland: Think about that a little bit, because this is no question. It's just a simple statement of 'nonsense,' as I call it. All right? I'm afraid you have to accept it because that's the only truth. Revise it. Maybe in the next ten minutes you have a wish.
Bernie: But I still have a wish, every now--- I mean, it does come.
Mr. Nyland: When? When? When?
Bernie: Certain times all of a sudden.
Mr. Nyland: Then wait for that certain time.
Bernie: It's just that they get less often.
Mr. Nyland: Okay. You tell yourself, "I have now only ten wishes to the square mile and it used to be hundred." Make a statement; see if you are satisfied with it. I'll give you a task. Stand in front of a mirror and tell your face that you have less and less desire and look your own eyes in your own eyes. Will you?
Bernie: Yes.
Mr. Nyland: And say it. All right?

Douglas Oberwager: Yes, Douglas---oh, yes (laughter). No particular hilarity, than only that I remember that you and I walked out last time, and then I started to accuse you of not having asked a question. Do you remember?
Douglas: Yes, I do.
Mr. Nyland: All right. Good, Douglas. Tell me.
Douglas: Listening to what you were saying just now, I would say I have trouble with Impartiality as far as when I'm Working and trying to be Aware. After a point there is a caution within my solar plexus or heart where I must...
Mr. Nyland: Douglas, don't make it too complicated.
Douglas: All right. I must understand...
Mr. Nyland: Tell me first where that point is.
Douglas: Yes, sir.
Mr. Nyland: Tell me where that point is. You say "after a point." What happens before the point? Because you said you were Working and it was all right up to a point, and then afterwards you start to talk about solar plexus and heart and so forth.
Douglas: All right. I'll make it a little bit clearer.
Mr. Nyland: Yah. So what happened before the point?
Douglas: Okay. I would attempt Work or to try to be Aware. After a certain amount of time...
Mr. Nyland: A little more than that, still. We are now ordinary human beings, unconscious. Right?
Douglas: Yes.
Mr. Nyland: I get an idea that I ought to Work. Thought happens to come, what do I do?
Douglas: Well, I try to be Objective or...
Mr. Nyland: No, wait, wait.
Douglas: Yes
Mr. Nyland: That is only a word. What do you do? A little while ago I said nobody knows anything about Objectivity, so you cannot use...
Douglas: That includes myself, too.
Mr. Nyland: You do what?
Douglas: I… Yes, I do not know about Objectivity.
Mr. Nyland: No, that's right.
Douglas: Yes.
Mr. Nyland: Yah. What do you do?
Douglas: When I make a Work attempt?
Mr. Nyland: Yah, also that you have to define. What is that? Let's say...
Douglas: I try to see myself in a state of Awareness. But after...

Mr. Nyland: No, wait, wait, wait, wait. I'm very fussy. When you say, "I try to see myself in a state of Awareness," you're all wrong.
Douglas: I'm what, sir?
Mr. Nyland: You are all wrong.
Douglas: I see.
Mr. Nyland: You want to see yourself.
Douglas: Well, I'll define it a little clearer then. I try to be Aware of myself; it's a mental state.
Mr. Nyland: Good. Which part or what is Aware?
Douglas: Something in me in a state of Awareness is different than that which is known as Douglas most of the time.
Mr. Nyland: No, then… No, no, no, no, not necessarily that. It is functioning differently from usual in your mental process. That's right?
Douglas: Yes.
Mr. Nyland: How did it get there? Why does it want to function?
Douglas: Because I want to be Aware.
Mr. Nyland: No.
Douglas: Yes.
Mr. Nyland: What is actually that 'I' that you say that wants to be Aware of what, because now you're mixing it up with the Awareness that is going to take place. Because you cannot say, "I want to be Aware." What you mean really is, "I want something to exist that could be Aware."
Douglas: Yes, sir, that's better.
Mr. Nyland: Fine. So you have to make it.
Douglas: Yes, sir.
Mr. Nyland: How do you make it?
Douglas: By wishing with all my Being that I can do this. And....
Mr. Nyland: Does that create it?
Douglas: I don't know. I just keep trying...
Mr. Nyland: No.
Douglas: ...and trying, until I will if I possibly can.
Mr. Nyland: That won't satisfy me.
Douglas: Well... [laughter]
Mr. Nyland: Because, you see, there is a heavy block, a rock or so, and I keep on trying and trying and trying to lift it up. But it doesn't happen. So, nothing happens. In this particular process, I want something to happen, which means I have to have this little 'I' which I call then 'Objective faculty' created by me. But what actually can take place before I have it, in order to make it? When you say 'Work effort', where does it start?
Douglas: It starts with a desire not to be...

Mr. Nyland: That's right. It starts with a desire; to do what?
Douglas: Not to be a slug. I, I do not wish to go along in life asleep. I wish to be Awake.
Mr. Nyland: That's right. That is the result you hope to achieve.
Douglas: Yes, sir.
Mr. Nyland: But that's not a description of the effort. You hope that if the effort is successful that you will be less a slug.
Douglas: Yes.
Mr. Nyland: That's right. But what do I do; because you do not cross that bridge yet.
Douglas: There is an attempt to be Objective...
Mr. Nyland: No…
Douglas: ...in a state of Awareness.
Mr. Nyland: No. Wait! Again I ask, what is Objective?
Douglas: That which is truth regardless of what I feel.
Mr. Nyland: No. Where is the truth located? Sure, it should lead to truth, that's right. How do I make it?
Douglas: I beg your pardon?
Mr. Nyland: How do I make it?
Douglas: Well, could I use terms that are…are not con… I hate to use terms that are not of the Work, but...
Mr. Nyland: No you used...
Douglas: ...I can't define...
Mr. Nyland: Oh, yes; use, use any term.
Douglas: Well, there's something inside me that…that I never wish to violate which is an inner something that, on verification and in my life I have found to be more Objective than Douglas, and using this I attempt Awareness...
Mr. Nyland: Yah, I agree.
Douglas: ...which to me is Objective...
Mr. Nyland: I can see that, but do you think that that part that you now wish to use, is that reliable enough to give you information, that it actually will give you the truth?
Douglas: Not totally, no.
Mr. Nyland: No? Then it is not useful...
Douglas: No.
Mr. Nyland: …unless that is changed.
Douglas: That's correct.
Mr. Nyland: You see, it is exactly what I said a little while ago: that what may be an inner value within oneself—sometimes, and I have said, like a 'voice,' or that what you know to exist, and every once in a while one

becomes aware, really aware of such existence—then you want that to do some Work for you or give you information.
Douglas: Yes, sir.
Mr. Nyland: And now it depends on what—the kind of information it will give—on that will depend if it is truthful or not. You see, we have to define truth. What is truth for me?
Douglas: Are you asking me?
Mr. Nyland: Yah. For us, in general what do I call 'absoluteness?'
Douglas: Well, I have a feeling that truth for me is just a path, that it's not total Objectivity. I follow this truth in me towards total and whole...
Mr. Nyland: Yes.
Douglas: ...Objectivity.
Mr. Nyland: That may be so. Then it could be a relative truth. But how do you know it will lead to absolute truth?
Douglas: Oh, well, my questions… I, I question this all the time. My question, when I finish, would be to... [laughter]
Mr. Nyland: No, no, it is all right. Is that your question, how that relative truth could become absolute?
Douglas: Well, it would be a good question, sir. [laughter]
Mr. Nyland: I'm not putting a question in your mouth. I'm trying to find out what is there as a question.
Douglas: I'm willing to follow your lead, sir. [laughter]
Mr. Nyland: No, no. I'd almost say, then we have something to talk about. [laughter] No, but come back to where you were; it's quite right, because we can start from there. Something within you that tells you and you want to follow it, and it is something unusual and it's not like the ordinary delving. But will it give you what you really look for? You would have to determine what you're looking for, and if that is what you said a little while ago—truth —then I can tell you, you don't reach it. You will reach relative truth, but no absolute truth because you don't know how to define absolute truth.

Absolute truth is freedom; in a mathematical sense, of all dimensions; in a physiological sense, of all influences of other centers which are not intellectual, where…if truth is registered in one's intellect…when truth is registered in what you call your heart, it also has to be free from interpretation of your mind. But whatever that definition of truth is, I don't expect to reach that, but I want to go in the direction of it. And therefore, that what I want to follow as a road has to be tinted already by the aim that is in my mind, or in my heart, that I ultimately wish to reach. Now, the question of creation of little 'I', about which you don't talk, is exactly the necessity of that what then could function in an absolute sense as principle and gradually

give me information about myself which also gradually could become absolute truth. Do you understand that, Doug?
Douglas: Yes sir.
Mr. Nyland: You are saying that you, totally, would like to reach truth. If you try to analyze that what you really mean, it means simply that you would like to utilize your present machinery to reach truth, that then that machinery would start to function in a truthful manner. If you know yourself well enough, you know that there is no machinery in you which is not subjective; and subjectivity as a whole, belonging to a personality, will never give you the truth; it will give you relative truth; it will never give you God; it will give you only your little god; it will never give you what you aim at unless you change a certain position of the mind into another kind of a position where it starts to function in a different way. And this is what we mean by the changeover between a thought process and an Awareness process; and the process that actually is followed is a process of going up a step, and not like sometimes evolution is indicated as an ordinary line which goes upward and only has an angle with a horizontal line.

For that reason it is necessary to create something which is not of this Earth and has not the attributes of this Earth, and has the requirements which I call 'Objective value,' meaning by that that I don't want any subjectivity in the form of dimensions either as space or as time, and I don't want any of the functioning, physiologically, of an interference of one center with the other. And that last statement is extremely important, because if I want an absolute fact, I want such a fact to be a fact of truth without associations whatsoever, and I cannot believe that my mind, as it is at the present time functioning, will at a certain time just all of a sudden go over into an Objective functioning mind. You follow that?
Douglas: Yes, I do.
Mr. Nyland: Now, it is necessary to understand the functioning of the mind as it is and that what is in the mind as potentiality, because on that Work is based. The same way as when I consider my feeling, I also have to consider the potentiality of my feeling.

Regarding the feeling, that what I call 'solar plexus' and the combination of the nerve nodes over the rest of my body is not sufficiently capable of having a true emotional state because it also functions by associations and it also functions mostly by an expression by means of my physical body; so it is far from free. When I talk emotionally, or as a direction for a solution for myself, I change and try to indicate that the place for the feeling, which is now in the solar plexus, should move to a place reserved for my emotion which I call my 'heart'; and that then the heart starts to function,

also besides taking care of the blood circulation that it becomes the central point of the next level. But you see, there is a distance between my solar plexus and my heart, and there is no direct road.

As far as the mind is concerned, we do believe that ultimately the mind could start to function in an Objective sense, but when the mind is left to its own it is so filled with associations and based on memory, and based on anticipation of events, that there is absolutely no possibility, within the mind as it is now, to change over into, as it were, a different kind of a 'level' of functioning. And only a tremendous shock could give this mind a different rate of vibration in the mental functioning. Now, of course, it can happen that sometimes an event is so powerful that the mind changes, but we say often that the mind then becomes 'crazy,' and is not suitable anymore for the Earth.

The problem that we face, being unconscious as we are, is to see where we are, in its potentiality, most vulnerable. And I've explained that if the solar plexus could move to the heart, it would be very useful for emotional states. As far as the mind is concerned, I know that there are certain sections in the mind, which are not functioning and still have mental capacity. I know even, by study of the mind itself, that many departments of the mind can function very well and also in relation to each other, but I have to call them all 'subjective functionings,' and that there are a few places where there is the possibility of an outgrowing of that mental capacity if the conditions were created for a further development of that. I've talked about it many times as if it is like a factory which has been closed up and where the machinery is not running and is rusty, that by some means or other a door could be opened and the factory could be started in its way, this time in an Objective sense, functioning. And by that of course, I mean that when the Objectivity enters into my mind, that then the mind is entirely free from any influence from the feeling and any influence of the mind itself surrounding that particular place where the little factory is starting to operate.

I've talked so many times about it and undoubtedly you know it, and you may have heard some tapes in which I started to explain more in detail but that, after all, is the principle. So when I now say I wish that I could be Aware, my real meaning is that that part of my brain that is not yet functioning correctly, or has been reduced to an almost non-functioning state, that that could be set into motion, and then start to function and become Aware of that what I ask it to become Aware of.

I don't know if you understand really the process of Work, because you get stranded on saying that I want to be Aware. Even if you will admit that there is something else that ought to be Aware, you have no clear vision of what is meant by it, and you fall into the trap of believing by just continuing

to think and to feel, in a right way—in a very noble way, and kind, and an inner life way—that then ultimately you will reach another kind of a state. And I'm sorry, you won't. Not in this lifetime. Something has to be introduced which is entirely different and which only can be reached by the consideration of the verticality of the next step—when you want to go from one step to the other—and the vertical direction means that where I come from I leave subjectivity, and where I want to go to is reaching an Objective level: one step is different from the other, although they are connected, but they're not connected by a straight line. Say it a little differently: when the verticality is the line which goes up, that what is the normal process of a horizontal line absolutely stops, and it only continues when the height of the verticality has been reached for a new level.

I do not know if you know enough about chemistry or physics, but when you have a substance that boils or melts at a certain temperature, the idea of the temperature—that is, when the melting point is a certain number of degrees—that what is before the melting point is still solid, and after it is liquid it is a different phase; it's a different kind of a condition, and although it can be reached by the application of more and more heat, at the melting point the heat does not go higher; it stays at that point until all the solid has been changed into all liquid, and then the temperature rises again. And it is exactly that particular point, where the temperature stands still, where the difference in phase is reached, and only when the phase is completed—that means the solidity is gone and the liquidity is the new phase—that then the ordinary process, even of life, can continue.

Look at this development of the little 'I' in that way. The little 'I' wants to become Aware of me. I make it. I mean by that, I try to set certain things in motion which are now potential and for which I sincerely wish to create certain conditions in which this little 'I' could start to function. Physiologically again, the result of such a wish is the opening up of certain glands in my head, which are not functioning anymore, but used to. The pineal gland is one of them, and because of that and the secretion of that gland enables the little places above the temples in the head to start to function in an Objective sense. That is what actually takes place.

You see, when I wish to create a little 'I', it is that my wish should go to the possibility of changing the potentiality into the actuality of a mental activity, and it will take quite some time before this mental activity has reached "a certain" maturity. And it will take much more time before the mental activity, which is now Objective, can affect the surrounding—that is, that what is also mental in my ordinary brain to help the ordinary brain, the rest of my brain—to become Conscious.

But those are long processes. The principle that is involved is that you have to be very careful in the use of your words of what you really mean. And when you say "I Observe," it has to be preceded by a very definite desire to create something that actually can Observe, and the maintenance of that as a little 'I' is very difficult to maintain it unless you continue to wish for that. And the separation of energies, and the things that we have talked about in the last two or three weeks—and also what has been talked many times by the nucleus in answering some of the questions—you can theorize a little bit about it, but what is needed is the actuality of the creation.

It is not the thought, and it is not the hope that the thought automatically will go over into an Awareness. It won't at all. It will stay a thought, because as a thought, it is bound to the associations of the mind. You have to become quite free from that, and the only way is to create something, as it were, from the 'ground up' which is virgin field, and that what is above the temples in one's head is then actuated and then starts to function in an Objective sense because of my wish, trying to keep this little 'I' also pure—purely intellectual. And only later, whatever happens to the little 'I' afterwards and whatever further functions are needed in connection with the process of Observation and Awareness, those are all further development, leading ultimately to the possibility of a man to become either free or harmonious, or whatever the ultimate aim may be. You understand this now, Doug?

Douglas: Yes, I do. I have a question when you're finished, sir.

Mr. Nyland: Yah, ask.

Douglas: What you say, I'm not sure right now of anything but, if I…if I hadn't…if I had made attempts and they were successful, I… When you say keep the intellect pure, it is almost impossible and difficult for me to do this, not because of associations, but because there is a…it's a very cold period of time if you…you do this. And I must…although something comes from my, my emotional region where I must check it, or try to understand it within myself before going further, because it's like…it doesn't have...it's not in contact with something else in me that I value.

Mr. Nyland: That I agree.

Douglas: And that would be my confusion.

Mr. Nyland: Yes, that I agree with, but I said a little while ago, it has to start with a little part of my mind and a little bit of my emotion. Don't forget that your ordinary life continues, and that you simply will have to have energy for that continuation. There is very little energy in the beginning that will go in the direction of Objectivity. But that doesn't mean that that what starts to exist will already take over the functionings that you would like. You would want the emotional states to continue to exist, and they will continue to exist

—only, I say, 'unconsciously.' You would want your mind to function, and again I say it remains unconscious. You're not eliminating your ordinary life, but in the presence of your ordinary life you create something that ultimately will be able to take over.

In the beginning it is a cold something that you do make which starts to function, because you want to dress it in the simplest forms you can in order not to fall into a trap of ordinary unconsciousness. For that reason, it has to be cold as a fact of pure intellect, but as soon as the coldness is sufficiently established as a function, there will have to be added an emotional quality, exactly the same as when a child grows up and it is only a body, that after some time—and the body perhaps being formed in the womb of the mother—that after some time different organs start to be formed. They're not all at the same time. They come after a little while, and after a little while when the rest of the body is ready for it.

When the little 'I' first has the ability to Observe in the sense we mean it, it can take on, as it grows older or becomes more mature, different functions belonging to that kind of little 'I' in the particular attributes that I also wish it to have, which is an emotional quality which I say, every once in a while, is expressed in the form of 'Benevolence.' If I compare the possibility of that what exists as little 'I' with making it or creating it in the image of God, then there are also the different attributes of God, which should be in the little 'I' and ultimately should become apparent. God, I said a little while ago, is 'cruel,' but God is also Benevolent. He is kind, and sometimes He is completely filled with anger. And it is a question for me: what is this little 'I' going to do when it once starts to grow and comes to maturity? To what extent then can I count on the little 'I' existing for me for a definite purpose for which I created it? And the ultimate aim is, of course, that it will help me as I am now to change over into something else because of the presence of that what is of a higher level. You understand?

Douglas: Yes, I do.

Mr. Nyland: You must create something that is not your own, and about which you may wish it to be different, but it won't be different. The little 'I' in creation is like a scientific fact, which is not subject to any interpretation on the part of the scientist. That's why we say sometimes 'cold' facts. But I must have them first as a foundation before I can put an elaborate house on it; and in the house I can make comfort and hang all kind of curtains on the windows, and I can heat it up with a stove. That's a different affair. I'm talking now, and we are most of the time talking, about what is the foundation of rock on which I can build the possibilities of a Kesdjanian body and a Soul body; that would be the ultimate aim if I want to pursue truth

in its real sense. All right, Doug?
Douglas: Thank you very much, sir.
Mr. Nyland: Good, Doug. Yah. What is this white arm that is sticking up?

Chris Coles: My name is Chris Coles, and I'm very new to the group. And I want to ask… You mentioned that you believe that God is filled with anger.
Mr. Nyland: No, I didn't say that. He is at times angry.
Chris: I see. But my comment on this, or my question would be: certain religious people speak of 'dwelling with God,' and they mention that this as something that is eternally peaceful, it seems to me. And how could this be possible if God were at times filled with anger?
Mr. Nyland: It depends what kind of a God they talk about.
Chris: Well, many of them say that God is just one God and that all the different religions...
Mr. Nyland: Yes, I know. That's what they say. Do you say that too?
Chris: I don't know. I'm inquiring into various forms...
Mr. Nyland: But are you inquiring for the other people or for yourself?
Chris: For myself.
Mr. Nyland: Good. What is your idea of God?
Chris: Well, my idea is that if God is frequently filled with anger there would be no point in my...
Mr. Nyland: No, you don't have to take my word for it.
Chris: Oh. I don't know. [laughter]
Mr. Nyland: You know, if I hear something that ought to be and I don't like it, I make something that I think ought to be and then I like it.
Chris: I know that I have anger, but in the case of myself, when I'm angry, as I frequently am, mixed in with great different kinds of feelings, that it is an unpleasant feeling and that it causes turbulence and suffering, and perhaps this is because I don't release it, or if I do release it in the wrong way, or perhaps I shouldn't release it. I don't know. In, in any case, it doesn't give me a good feeling.
Mr. Nyland: Yah. So, you shouldn't have it? Or, you would like to get rid of it?
Chris: I think I'd like to get rid of it.
Mr. Nyland: Well, why don't you ask your God?
Chris: Well, I don't have one that I can speak to.
Mr. Nyland: You mean to say you're not on speaking terms? [laughter]

You see, if I consider myself the way I am, I'm quite certain that I—particularly in memory—I do know what I have been and I think there are many times that I dislike myself heartily. I think that when I live ordinary life

and have relations with different people and so forth, that I at certain times am quite obnoxious, or that I have thoughts which I wished I could control but I haven't been able as yet; when I look at myself and I walk, and sometimes walk aimlessly; or if you are a housewife and you're in the kitchen, how often you go from the stove to the icebox for nothing?

But you see, many times those kind of things happen to an ordinary person and it includes, simply, anger and sometimes a lot of other things—joy, maybe, or satisfaction, or a little vanity, or a little bit of jealousy, and all the different things that belong to an ordinary human being as long as he lives on Earth—and I think all of us are familiar with it. I do believe that when you see certain things that you don't like, you have to consider first why is it that you don't like it, because it may be that you like it but you say that you don't like it because your father or mother told you that you should not like it. Are you quite sure about what you see of yourself, that that is a reality, or is it a form of an association based on quite early experiences, which of course are part of you because you have acquired them, but are they really, to some extent even, essential values?

You see, the question of God doesn't really enter very much, than only if one wants to do it afterwards in order to give it perspective. But for the time being, I believe that a person can walk on the Earth and earn a living without ever thinking about God. It's only at times when he feels that there is perhaps what he calls an 'inner life,' or that he has to have certain thoughts and feelings in a direction of a religion, or that he feels that if there is a religion, that then as a guide he—for himself in his life—he may be able at times to conquer his anger, or overcome certain other qualities of himself; and that I think that the person who wants to feel at home with God and, as it were, have 'peace in His arms,' all he has to do is to exclude all other thoughts and simply assume that if his God is there, he can be peaceful. And after a little while, the association will be enough, and as soon as he mentions the word 'God' for himself or happens to think about it, he thinks about peace. And it produces in him a peaceful state.

I think we are very foolish, of course. I don't think that we are quite clever in knowing what actually takes place in the thoughts and the feelings of ourselves; but I think that is the kind of machinery we are, and a human being cannot be held responsible for that kind of an artificial influence of the outside world on him if he is actually incapable of digesting it sufficiently. Have you read anything about these ideas in some way or other?

Chris: Yes, I have. I've read *In Search of the Miraculous* and *Meetings with Remarkable Men*.

Mr. Nyland: No. Good. If you know *In Search of the Miraculous*, you know

the question of mechanical being, of a machine. What do you expect of a machine? Some are angry machines, and some are lazy, and some are clever like a computer; but, all kind of varieties under the Sun, and whatever one is oneself and you see that, and Ouspensky says you're a machine, do you believe him?
Chris: I did.
Mr. Nyland: You do, or not?
Chris: Yes, I believe it.
Mr. Nyland: Still at the present time?
Chris: Yes, I believe that, yes. But...
Mr. Nyland: Yah. Good. And do you like to be one?
Chris: Well, I have many conflicts in my personality, which are part of this mechanical nature. To say that I liked or didn't like to would be to say that I'm in conflict and I'm dissatisfied in various ways.
Mr. Nyland: No, it has to go deeper than that, because if you realize you are a machine, it's absolutely impossible to do anything about it.
Chris: I know, but then one also says, "Well, within this machine, the mind of the machine, the way one thinks as a machine"…and so perhaps there's nothing else except this mechanical nature which goes on forever and then ceases.
Mr. Nyland: That's why I say: do you like it?
Chris: Well, I don't like it, but I don't like it from the point of view of somebody who is offering an alternative, because then I would simply believe in that instead. I would believe in that as part of a machine.
Mr. Nyland: Now wait a minute. If I have a tie on and it is warm, I take it off. It is within my means of doing that. Now if I know that I am a machine and I don't like it because at times I see that I am mechanical, I have a very good reason to hope that someday I should not be, or even to question the advisability of keeping to be a machine, or perhaps even I rebel against it.
Chris: But this word 'machine' is, is just an analogy, anyway.
Mr. Nyland: No, no, no, no, no. That is where you make a mistake. It's not an analogy. It's a reality.
Chris: But the machine means that it has been created by somebody and it functions in a certain way...
Mr. Nyland: Yes.
Chris: ...and makes a certain product.
Mr. Nyland: I think you have been created also to function in a certain way. Yes, I think that human beings on Earth have been created for a very definite purpose, not at all the purpose that they sometimes think or what they would like. I think that practically no one wants to accept the purpose for which

they have been created. No one wants to be a pawn of Mother Nature. No one wants to be considered that they exist in order to be a kind of a converting machine for certain cosmic food to go from one place to the other. I don't think that a human being really, if he thinks about it, likes it or even can be satisfied, and I don't believe that if he actually realizes what is taking place, that he wants to consent to it.

You've heard about sheep and being shorn and mutton and wool and the shepherd? And you've heard about a black sheep who doesn't accept the position of the other white sheep, and becomes 'black,' as it were, because he has a different idea. You understand those concepts?

Chris: Yes.

Mr. Nyland: Well, I would say, think about it. What are you: a white sheep or a black one? Because there's no question, you belong to the herd; everybody does. I would ask you to read *All and Everything* if you're really interested in Gurdjieff. Don't stop at Ouspensky. And in *Remarkable Men* you can read something about Gurdjieff as a person, but it was written for a different purpose, and *All and Everything* is really to make you understand what you are. I hope you have interest to do that.

Richard Cohen: My name is Richard Cohen, and I was at the meeting at the Barn last Thursday night. And your answer to the second-to-last questioner confused me about a number of things in terms of my approach to Work. He had mentioned that he made two kinds of attempts; one where he set aside a very special time—like stop driving the car and he got out and made a Work attempt—and another kind where he tried to Work in the midst of his regular activity. And, and you suggested to him that he stop the first kind of attempt because it was sort of like trying to put a good foot forward or with expectations involved, and do things like try and Work in the midst of putting on his clothes, or cutting his food or whatever. And that confused me in a sense because, according to my understanding, I was under the impression that when involved in ordinary life you're a little too identified to be able to try and create something special, and that a special time when you're doing nothing else would be more conducive to attempting that.

Mr. Nyland: Would it confuse you now very much if I suggested to you that you should stop on the road every once in a while? [laughter] See, then you have absolutely nothing to say to me almost, because you can agree with it. It might even undo your confusion, and let's hope it'll do you some good.

Richard: Well...

Mr. Nyland: I have no objection, you see.

Richard: Yah.

Mr. Nyland: You see, the aim for a person is, whatever the conditions may be, that he has then at that time the proper attitude towards Work, and almost any kind of a condition can be used by any kind of a person, theoretically speaking. In practice, of course, it isn't so, and sometimes I would suggest that what I think is right in order to keep the purity of the attempt. Now if that isn't necessary and a person has within him the ability already that it is necessarily going to be pure, and if one becomes confused when I say that certain things should not be done for such and such a reason and you don't agree with me, all of that difficulty is removed by simply saying, "I'm going to do what I want because my attitude towards Work is quite different from his." And in the end it doesn't make any difference whatsoever, because each moment is absolutely the same compared to another moment as a moment. But the conditions in which the moment happens to be and expressed in the terms of time as a second, is of course dependent on where time, as it were, 'manifests,' and it depends also on what I consider at a certain time conducive enough to experience the moment of an attempt.

So, I would not worry too much about him. You know, moreover it was not your question; it was his, and it does not mean that all the questions as asked can be answered with the same answer for everybody. I think in the beginning it's very necessary to ask the question: does that apply to me also? And many times when a certain task is given which is not general, do you ask yourself, "Is that suitable for me?" And if you don't know it, you say, "Can I use that task?" and the answer has to be sometimes, "No."

Richard: In regard to that same answer that you gave him, I'm wondering if another certain part would be applicable to me or not; and that was, you mentioned also to have little 'I' take a picture of you when you hate yourself.

Mr. Nyland: Do you hate yourself many times?

Richard: Sometimes I'm displeased. I wouldn't say. I don't know. I couldn't say...

Mr. Nyland: You wouldn't say, 'hate'?

Richard: No.

Mr. Nyland: You think such a moment of displeasure is worth taking a picture?

Richard: I think that if it…I guess that's what I want to know. [laughter]

Mr. Nyland: Will it help you?

Richard: I guess it can if it makes me realize what I am in a certain situation and maybe the need to do something about it.

Mr. Nyland: I think it's right. If the picture, if you ever develop it you could look at it Impartially, it would be helpful. So take a picture as you go along.

Richard: Well then, when you say little 'I' takes a picture...

Mr. Nyland: No, wait a minute. We don't go into detail about that. The next question would be: Does little 'I' have a Kodak? [laughter] All right? We'll let it go at that.

And your question, for next week--all right? Also yours, because I hear that little instrument. Yes, Bill? Is it all right? Will we stop, Bill?

Bill: I think we should. [laughter]

Mr. Nyland: He's the engineer and I have to follow what he says. So, good night tonight, and see you next week, I hope. Good night.

M2049
Thursday, July 29, 1971
Barn Group II
Grammar of Work, Meeting 8 of 9

Mr. Nyland: So we'll do it again without light, if you don't mind. While you're all here together, I may say, please don't forget that the end of the month is at the end of this week, and those responsible for Activities I would like for them to remember that they have an obligation. I will ask Kathy to take care of it, to ask you or to remind you, and don't fail. Last month was very good, except one or two. I just want to say that, because it belongs in a general way to our selves, and I'm still trying to find out how much you actually want to continue with this kind of Work. For me that is one of the indications.

I think many times about what will happen. Where will we be in the future and what is there at the present time that I could consider coherence? And it is a very difficult problem even to judge or to have enough information about it, but it is very much worthwhile to consider how close are we and how willing are we, totally, in our interest about Gurdjieff and Work on oneself. Every once in a while I think you should remember that and seriously consider it and see what your attitude is. It has to grow more. We'll talk more about it, as you know, because it's not out of my mind at all. It's very, very important. So now, questions and answers.

Bob Kosut: You spoke the other day about sheep and the shepherd and the sheep being slaughtered, and there's times that…that I understand it for myself in a sense of a realization of…of bondage, and Work…Work means freedom. But even with that kind of realization, it's like Gurdjieff says in the beginning of *All and Everything* about 'by centuries rooted in him,' and I start…I start to see that. But on the other hand, there are times when I'm more open, like sometimes standing next to a window and a breeze could come in and I'm…it's a different kind of…it seems different. I want to go in the direction of life.
Mr. Nyland: It's really not a question, is it?
Bob: I don't know how to formulate it as a question.
Mr. Nyland: So far it's a statement about certain conditions in which you find yourself. It should be broadened. If one has realizations sometimes that perhaps I am a sheep, or that there is that kind of a relation between organic

kingdom as represented by mankind and some other law which is not of the Earth but by which mankind, you might say, is 'manipulated' or which causes mankind to be bound to the Earth, one starts to question about the purpose why that happens to be so. And to some extent it is allegorical. One can have all kind of ideas about the reason why mankind happens to live on Earth; also why the Earth is the way it is and not like something else. And I think when one tries to think about it in a cosmological sense, that you can probably assign certain reasons why the Earth happens to be at the place 'Fa' of a Cosmic Ray. But again, you get stuck on the idea of a Cosmic Ray, because why should there be Cosmic Rays, and why should there be a central point, which we call the 'Sun Absolute,' which is, as a concept, completely opposite to any other kind of a concept of Infinity. And I think our mind at the present time is really not very much capable of understanding the reasons for that, and I believe until one has reached a certain insight or a development or also that what are the secrets of esoteric knowledge have become a little bit more disclosed, that one really would only find an answer and perhaps only a part of an answer at the moment when one dies and enters into a new kind of a realm where there is already freedom from a physical body.

That it goes up and down—that is, that at times I'm convinced that there is a very definite relationship for the reason for mankind to be on Earth, and that I find myself like a black sheep, questioning the reasons and rebelling against even the assumption that that must be so, and who do I consider, when I live for myself, my shepherd—of course I start to think about such ideas when I'm by myself and I cannot reconcile this question of going up and down and taking in and in letting out, or that what is at times intense and at times more superficial; because it's a concept when I say that I once become convinced, why am I not all the time convinced? And why should I be subject to hesitations and at times acceleration?

Again I say, it is the kind of a question that I really don't feel I'm entitled to the answer. I have to keep on remaining much more pragmatic about what I find for myself to be the state of myself, and although symbolic and allegorical ideas can help me, I have to keep my feet on the ground as far as I'm concerned as a human being and with all the different attributes and talents and whatever I may possess. I have to keep on thinking and feeling about myself, and not necessarily influenced or being influenced by the fact, which may be true, of a Cosmic Ray existing which, if I could believe in it, I could start to try to apply within myself in the state in which I am. And the question then if the Cosmic Ray and the Earth containing it is at the place 'Fa' of that Ray, where is the place 'Fa' for me? And to what extent can I then compare myself to something created on the Earth for the purpose like a

Cosmic Ray, but then also having the difficulties which the planet, or the unfortunate planet Earth seems to experience of being at the place of 'Fa' and not being able to go further.

If I continue to think about that, what is it really that I could compare or to what extent is the symbolism justified, and can I use it in my own case and my own experience? I see that I am, in my desire to wish to Work, also at the state 'Fa,' and I consider that then, trying to illustrate it schematically by a comparison of the development of my Kesdjanian body which for me, in the development of myself, is really a very central point in the possibility of a development in the totality as represented by three bodies. And why I call it 'Fa' is simply that at the point where I start to consider myself—and sometimes I call it that 'Man Number Four' who wishes to grow up, that then the 'Do-Re-Mi' of the Kesdjanian scale is really the part at 'Mi' or where it would like to cross 'Fa'—the point at which, seen from the totality of the development of a man, a man is only half way in his development of his own octave of evolution allotted to him as far as the Earth is concerned.

Now if I understand that I am at that point in myself, I determine that it is an emotional state in which I am interested in the possibilities of further growth; but I'm hampered by conditions under which I happen to live and I say again, the same way as the Earth being at the place in the cosmic scale where it is impossible for the Earth itself to overbridge the 'Fa' state and become a real planet, my difficulty is exactly the same, that I cannot become a real man when I'm still at the 'Fa' stage where I consider the possibility and I hope for the potentiality to be actualized for myself. This determines or illustrates the reason why my desire is not constant.

You see, I am at the 'Fa' in a kind of a state of liquidity. I would like to have certain things happen to me in this emotional state, wanting to include in my emotions all kind of forms of life and not be satisfied with what I am within myself as having feeling only, that then at times that desire is so strong that almost I could move mountains. But being in the 'Do-Re-Mi' and not at 'Fa,' really, and not having even been able to overbridge a little bit of that 'Fa' bridge, I am subject to the laws of gravitation which are expressed in the 'Do-Re-Mi' and return constantly to the 'Mi-Re-Do,' as it were—the beginning of the possibility of Kesdjanian body.

This causes the fluctuations within my feeling. It's not my mind. My mind, when it is once clear, it stands out like a 'Do.' When the 'Do' is there and the clarification of Work has been sufficiently, let's call it, 'illustrated' or 'discussed,' or when the clarity of the simplicity has been there, once and for all I know what Work is and I know what I ought to do and I know what is involved in it, because, in my simplicity of the mind, 'Do,' which is the

beginning of the Soul body, at that particular point the 'Do' is equal to the 'Fa' of Kesdjan. And when I talk about Work, that point 'Do,' in its intellectual capacity, is turned towards the potentiality of the Soul in its own octave; so I'm not subject there to any particular detraction from that point—it has been struck, and that's all; I haven't done anything about it; I'm not as yet subject to the 'Do-Re-Mi' of an intellectual body, but I have very definitely is my mind an assurance of what is clear and what I should do.

But when I want to look at the motivating force to sustain the desire of changing that what I know as knowledge into an activity, I become subject to the Triunity Law of the 'Do-Re-Mi' of Kesdjan, and I'm all the time dependent on my feeling wishing to go over into an emotional state and returning again to an ordinary state of feeling. Now together with this, of course, this 'Do-Re-Mi' of the Kesdjanian body is not free. It's not free as the 'Do' of the Soul is free. The 'Do-Re-Mi' of Kesdjan is connected with the 'Sol-La-Si' of my physical body and my feeling is practically a part—that is, considered to belong to—my physical body. And therefore the fluctuations in the 'Do-Re-Mi' are also the same fluctuations in the 'Sol-La-Si' of my physical body, because they are parallel to it. And then I can explain why I vacillate, because the 'Sol-La-Si' of myself, which includes my ordinary thought, my ordinary feeling and my ordinary ability for procreation—because that is what is the 'Sol-La-Si' of the physical body—is constantly in a state of flux; you might say that is necessary for the 'Sol-La-Si,' to prepare for the 'Si-Do' of its death, and that is why I fluctuate in my Kesdjanian body, because I'm still reminded of that where I came from and I'm not free as yet with the aim that I want to pursue.

It might sound a little theoretical, but it has to be explained—the reason why I cannot sustain for myself such a strong desire—because the physical body is an indication of the temporariness of life on Earth, and I do not, in my ordinary existence and what we call 'unconscious,' I do not wish to think about my death. That is my mind. My feeling is not sufficiently developed to encompass it, and procreation has been given to overcome it—those thoughts and those feelings—in another kind of activity which could almost guarantee me the continuation of life, and I'm shifted over to that kind of a concept instead of wanting to consider the real 'Si-Do' of my life as a means of a new octave beginning at the 'Do'—that is, the moment when I would die. You see, this explains why a man has to be what he is, and we simply say it is a 'machine' which runs, but is not constantly fed to make the velocity continuous and always equal—one second or a moment previous—to the moment which comes next. All right?

Bob: Yes.

Zev Guber: There was a statement in de Hartmann's book that was attributed to Gurdjieff, and to the effect that what's good for the personality is bad for the essence, and what's bad for the personality is good for the essence. Um, and coupled with that, I just finished reading Ivan Osokin and it had a great effect on me. I mean, I was totally identified with Osokin. I see myself repeating the action, not wanting to change, trying to look back in the past and understanding what had occurred and thinking that it will be different in the future. And I see that it…even knowing to a certain extent what had occurred in the past doesn't necessarily make it any different in the future. I mean, I carry my unconsciousness with me, and I wonder how, how can I somehow reconcile the desires of a personality and the desires of my essence? And I see that there's a difference, and that when I feed one I don't feed the other, but I don't know what to do.

Mr. Nyland: I'm not so sure about that, but I think you answer your own question. Why are you not Ivan Osokin? It's exactly because you don't realize how much personality binds you and because of that, how little you can give to your essence. It's a determination that one has to make. Ivan makes a determination at a certain point, and although it's very beautifully described how he, as it were, almost 'flows' into it, but the advantage of Ivan is that when he experiences it, be recognizes it, and then there is no further questioning involved. You see, that is really what happens.

What de Hartmann means is that as long as I keep on believing in the personality, I will never believe in my essence. Now if there could be a point when I actually consider the essence more important than my personality, then I would 'do away,' as it were, with my personality and try to live in an essential way. But I don't want to do that, because I don't feel strong enough about having that kind of a wish, and I never would want to fulfill the question of giving up my personality in order to live in my essence only; it's an impossibility. Only a tremendous shock or a killing of myself might do that, but I'm not certain that the essence would remain in existence even if I commit suicide. So also for that reason I don't do it, and I've no assurance whatsoever.

In general, you can say the reason that it doesn't happen or that there are no people where it actually takes place is simply that they don't recognize a good thing when they see it. And we're so tremendously covered up and we're so far away from simplicity of people who, in the olden days, were not as much encumbered by all the so-called 'progress' or the good gifts of industry and commercial development and our ideas completely based on that what is the easiest to be done without exerting an effort; as a result of all the kind of conditioning, of the education that we have received and the

conditions under which we live here in this life—that is, this particular kind of culture of ourselves—that we are incapable even of seeing a difference between essence and personality. Even if you tried, you won't be able to say this is 'essential' or something else is more like a 'surface' or belonging more to personality. We are not honest about it and there is absolutely no desire in us to give up one thing and to follow another, and we want to straddle the issue and hope that by a little bit of attention that one pays to one's essence, it still would be possible to have both. A man honestly is made up of an idea that he can have his pie and eat it, and when it comes to the question of giving up his pie or giving up his eating, he says, "I won't do it," because I prefer the eating of the pie and never mind what happens afterwards.

I say it's a question of impossibility in our present stage. I think that the culture has made it extremely difficult for us to see straight, and I think it is quite exceptional that people become interested even in the ideas of evolution. And there are very few who really become interested, and although theoretically the possibility exists for everybody and it is no particular secret that cannot be disclosed, the probability—taking them out of the possibility—certainly is ten percent, even if it is that.

But then one becomes interested, and then what happens? You're not constantly trying to apply what you know with your mind and what you should do. You will find all kind of excuses why you should not do it and you will find all kind of substitutes, which you believe will work just as well, and still you're not willing to give up anything of the manifestations of your personality if it were an obstacle or in the way for the development of an essential quality. And look at yourself or look at anybody looking at themselves: For how much do we, even knowing about Work, spend as time, let alone energy, as a wish to really Work? And it has nothing to do with the difficulty of Work. It simply has to do, that I don't want to pay attention to it, and I hope for the best and all the time I think that the personality will lead me somewhere. And that is why de Hartmann made that sharp distinction. Personality will not lead you to essential qualities.

You see what I mean? If one is honest, then become like Ivan and follow the master. Gurdjieff is the master. You're in contact with that. You have all the ability to know what he has said and what he means. You have all the chances in the world to read *All and Everything* as often as you possibly can and to try to digest it. You have been told enough times what is needed for Work; and you have to ask yourself, "Why in God's name, then, don't I Work?" That's the problem. Yah.

Roselyn Buttenweiser: I've come back to a question that I've had, that I've asked before, that I've never been able to clarify; and that is, what it actually means to create little 'I'. I think from my experiences I know what it is to have a body in activity, to have a wish and openness, but from there to create little 'I', I do things that I think it is, but sometimes—most of the time—I don't trust it. And I really don't understand what that means.

Mr. Nyland: Well, Roselyn, it is an experience that when one hasn't had it, it is very difficult to describe. And when a person has had an experience and would like to describe it to someone else, he will have a hard time because the person who has not experienced it has no means of placing it. When I go over from one place to another and that where I want to go is entirely new and there is no map, I will not know what it will be.

If I'm clear about Work, I will—in Working—only establish, if I can, the fact of being Awake, which in our terminology means that something exists which starts to function differently from the mental functions which I call 'thought,' and in order to distinguish it I use the word to become 'Aware,' so that this little 'I' in its function is Aware of myself.

Now when I want to describe Awareness, I know it is a mental function because it gives facts of a certain kind which are also recorded in my mind and therefore it is very close to the result which I also could obtain by means of a thought process. But when I say to myself, "Don't think" and I say, "Don't think" and keep on saying it, part of my mind becomes so engaged in the statement that I should not think that I really keep on thinking about not thinking. You see, I cannot do it that way. I cannot even say I wish my feeling to include much more of life; not only of myself, but if I say I am bound by my feeling for myself, at that moment wishing something else to exist which is also life, then giving that, you might say, the 'attention' that it deserves, I'm still up against the fact that that form of life, when I wish it to be included in me, I remain identified with it. And again, I cannot describe what is meant by the emotions which are free from feeling, so I still have to try to define what is the closest in my experience in unconscious living which could remind me or become indicative of that what is really meant by the process of Awareness.

Now, there are a few things that are quite close to it although they are not the "thing" itself, but they indicate the direction. For one, there is an experience every once in a while in one's life in which one says, "I was there, but I did not function with any of my sense organs." And when one claims that that happens as an experience in which then, again thinking about it afterwards, I say that I will never forget it, if I try to trace it in my life as an experience in which that happened, I try to define again and again what it is

as a state that I actually experienced. And if it actually is so that it reaches a state in which I say I will not forget that experience and try to think about it, I start to realize at that moment my mind was really not functioning and I had no feeling about myself, and at the same time there was a realization that I did exist.

This is one possibility. Another is that I try to see with my mind what could be the difference between thought and Awareness. You see, something must take place in me. That I know. What exactly will take place I do not know, because I'm not familiar with it. But I do remember that at certain times, using my eyes to look at the corner of a room—and of course being dependent on the shadows and how the three lines come together in the corner as one point—if I draw it on a piece of paper and the three lines are there and I put it in front of me and I look at it, I keep on looking and at a certain time the point comes towards me instead of receding. This is as indication that even with an ordinary visual unconscious property that I have, something is taking place in my mind, which is not taking place on the paper. And I cannot explain what actually changes this kind of a vision when I see it first going away from me, and then it comes towards me and it still is the same figure, the same configuration on the sheet of paper.

That is another experience I know. The third, I say I am very sleepy and I'm ready to go to bed. I can already close my eyes. I stand in front of my bed without getting into my bed as yet. I realize that I'm still standing. The sleep practically overtakes me and for one moment I realize I exist, but I don't function in an ordinary sense. Such moments can take place. They are difficult because almost immediately either you fall asleep and fall on your bed, or you wake up again and accuse yourself that you almost fell asleep. The same thing happens when you are waking up out of physical sleep and in the morning then open your eyes and at that time, the mind not being cluttered as yet with ordinary thoughts and perhaps a little bit of a dream that might gradually recede, there is a certain definite moment of an equilibrium for oneself in which there is no thought and no feeling but the realization of being alive and in bed. Now I have such ideas that every once in a while become an experience for me which touch the possibility of a realization of what is really meant.

Now, I try for myself to change from the thought of myself to an Awareness of myself. It has to be very quiet for myself, in a state of relaxation in which there are no particular thoughts that I have to pay attention to. I just want to be as I am, and using then a Draining exercise or a relaxation process, I see if my mind can be emptied practically of a thought process going on; and not paying any attention to whatever goes on and not

even saying that I don't want to think, I can accept my mind, active as it will remain and definitely not free from thoughts, because I cannot produce that; even if I would like it, if I tried, I would keep on saying, "I want to be free from thoughts," and that would be a thought in my mind. So it is utterly impossible to do that, but I can be at a certain time…have a realization of an existence in which there are no thoughts—that is, no thoughts that concern me particularly and no thoughts as a result of an influence of sense organs.

I sit quietly in a chair. I close my eyes to exclude visual impressions. I come to myself in the sense now that I want to relax so completely that all that exists I would like to be brain matter. I try to exclude the formulation of any kind of a word. I try to see if at that time there could be a realization of my existence which like a flash happens to come and not because I happen to think about myself, but it is only because something apparently is still Aware of the existence of myself, and all the other functions of an ordinary unconscious state—the five ordinary functions of myself—have disappeared or have receded in such a way that they really don't matter anymore.

This one tries to do when you want to consider what it is to create little 'I'. It precedes the actual creation. It precedes the state when little 'I' starts to function. But I can put my body in that kind of a state of almost becoming in equilibrium regarding that what is my inner life only, and excluding everything of my outer life because it should not have the value when I'm interested in the development of my inner life. There is no other way of trying to tell you. The only way for yourself is to try to continue to make experiments in which the little 'I' starts to function. The closer it can be having Impartiality and if possible the question of Simultaneity, which has to be solved sometime, the closer it is to that as an actuality existing, the more then you will start to realize what is meant by an Awareness in the sense we mean it. So that, you might say, is another way of finding out: through practical application and then, judging by certain results, coming back to that what is the origin of the result, functioning in a certain way which we call, Objective, as 'Awareness,' different from the thought process.

There are different ways. I could mention several others, but I don't think it's important, even. You see, I come back all the time to the necessity of wanting to Work and I do the best I can and I don't want to define if that best is still good enough or could be better. I cannot do better than what I do, but I keep on doing what I can, and because of this there will be practice that will make me perfect. All right?

Roselyn: Yes. Thank you.

Fred Curchak: I'm not simple and I know this keeps me from Work. It was clear last night when I tried to Work. I walked down the road and at one point I turned around, and seeing the planet Mars in the sky, I was inspired in my wish to have something Observe this body as if through a Teskooano from the planet Mars. And there was a deepening of my state and I began to make slow and simple movements. And there was some Impartial registration of this body existing. I tried to maintain that, but so quickly it went over into just an accelerated, complex mental and emotional activity. And that's why I'm not simple and that's what keeps me from Work many times.

Mr. Nyland: But you're not always that complicated. It's illustrated by your own experience, that at a certain time when you walk outside and you're affected by something—beauty, awe, whatever it is; concepts that look like they are impossible to understand and you say, "There is infinite space"; whichever way you express it, you have very definitely a realization of something—that then at that time something existed, that simply you continue having that and trying to increase it or to make it stay with you, that you use your ordinary mind for it and of course then spoil it, I think it is logical.

Of course, you can say that that is the state I am in, or that's the kind of a person I am. So one hopes that after this particular experience has been spoiled, that there may be another chance. Again, the thought of the experience can produce a little later a similarity of wishing it again, to have the same kind of a state and the same kind of experience. The difficulty then is that you would like to describe what it has been and that you try to determine what it ought to be. But if you could be free from that, if you could say simply, "Thank God, I had that experience; I continue; somehow or other my thoughts spoiled it, but I would like to remain simple; let me see what I can make simple of myself as I am walking or perhaps as I sit somewhere." And I again relax and get out of my body all the different thoughts, out of my feeling that what really doesn't belong there, out of the tensions of the muscles everything that is not necessary. And I make such attempt to make this body as an instrument, a little bit more able to have, you might call it now, the thought or the wish to 'do something' about myself.

At such a time, having prepared in that way, there is without any doubt, energy for that purpose even if it would last for a little. This is the continuation of such attempts as long as there is energy available, and even if it may be for once just a little bit like a dot or extended as a little line and then a big hiatus and then again an attempt and again the same—a little dot which you'd like to extend—out of that kind of attempt, when the energy

finally has been dissipated and is not there anymore, you will be able to look back on that experience as something very much worthwhile. The more there is worthwhileness in the experience, the more next time you are reminded that you have experienced in the past something that was right for you, and the more you will have within yourself a wish to do it again and again in a similar way.

It does not mean that one knows all the time what to do. And I'm afraid that the associations and the way we think—the way we are, the way we have been brought up and conditioning, rationalization, everything that belongs to the mind—is so terrible that even with the best wish in the world you cannot do anything. I've said it several times: use common sense not to Work at that time. Leave it until Mother Nature allows you again. Concentrate or simply do ordinary things. If possible, become active again and again. Don't sit. When you sit quiet and your physical body is not active, your mind and your feelings have such a chance to start to fight with each other that you really do not know what to do about it, but if you become active with your body, it will be linked up with either your mind or your feeling, and the contrast between the two, or the fighting, will not be there as much and for yourself, you'll be in a such better state of balance in which then a thought can come or a feeling can come regarding Work.

Again the effort when extended, when you start with a little line and a little line and a little line, ultimately it will become a little longer and sometimes the little strips—the 'trait d'union' as you call them in French—can be united; and not only dots, but the dots become a line as described when you move a pencil point over a paper and describe a line, or as you can visualize time flowing from one minute to another.

This is really the question, that only by constantly trying to make attempts of that kind hundreds of times and thousands of times during the day under conditions partly as you described them, partly at times when you get up, times when you really have the time to come to yourself, time that you 'take off,' as it were, as a little section out of your ordinary existence and devote it with a possibility of an inner life development. There is no other way for Work than to Work. There are no particular shortcuts.

There are certain ways that gradually it becomes a little easier since you know how to handle the method better and there is more clarity, and at times there is also much more of a desire; and of course at times there are experiences of oneself, one's ordinary life, which are so terrible that as a result of the negativity, not wishing that, that you then change into the positivity of doing almost anything to get out of it. But, you see, much of that kind of material is very dangerous because it is always based on the kind of a

thought or a feeling of an experience, which you don't want, and then you go over into the wish of substituting and you're not clear or not pure anymore about the desire for Work. The desire for Work is, of course, expressed as a form of energy which is in one and which should lead to the possibility of an Awakened state, but it should be completely free from any description of how you want it to be when you are Awake. And at such a time, try to remember what the Bible means by, 'Not my will, but Thine': that the totality of myself does not wish anything, than only within me there is that desire actually to make this, what I am, suitable for living on the next level of Being. All right?

Ron Hayes: When I have a wish to make an attempt, I have found that there's a certain recurring difficulty in that at times I try to force something to become present to me. And as I think about this, it seems that it's connected very much with the question of me being humble towards something much higher than myself. And my question is, how can I really, uh, become humble and in that way not try to force something?

Mr. Nyland: It is not necessarily connected. You can be humble, of course, with forcing and it does not mean that one has to flow over into the other. But what you say is right. How can I be humble? It's a question if I create or try to do my best to create something that I call a little 'I', and I give it certain attributes; and sometimes when I say I wish this little 'I' to exist as if for me it could be a representation of God, then of course it is also a question I would want to ask myself: Why should this little 'I' wish to be there for me? And who am I that I even dare to ask for that kind of substance, of a different kind of a nature than that what I am made of, to exist for my purpose; even if I say that I wish to create it. It is part of a much larger question: to what extent am I as a human being entitled to higher knowledge?

What have I ever done to pay; that is, if I ask and I pray to God and supposing that what I ask for comes the next morning with parcel-post to my door, but it is a C.O.D. And I ask the postman, "What for? Should I pay?" "Oh," he says, "Yes, it was sent from Heaven and they paid for it there, and now they want their money back." And I say, "How much?" "Oh," he says, "Oh, it's only a thousand dollars." And then you say, "Why should I pay that? I, human man on Earth, living here and I should pay Heaven? They can go to hell."

You see, this is my conclusion: When I say it is easy enough to say, "Let me make a little 'I'," but what will I do with it if it actually comes, as if it is God created in His image, dressed up as I would picture Him and to be present to me in my privacy, I couldn't stand it and I really would not know what I had done. It is like 'Apprentrice Sorcier,' you know? The fellow who

had a little secret of starting something and the magician had not told him how to turn it off—you remember that story—and the water rose and rose and rose. You see? This is what I have to ask myself. I want to create a little 'I'. Am I ready to say 'ABCD' until the bitter end? Am I willing to sacrifice what may be required or asked of me? How do I know what I will have to pay, because I have started something that perhaps is in the direction of esoteric knowledge and I say I'm entitled to it, but if it is given to me, do I know what to do with it?

So this brings up this question of humbleness. Am I really capable and able and suitable to be in the presence of that what I call a little 'I' for me? Because, you see, what is the question? I want this little 'I' to be an architect. I want that little 'I' to tell me in time when, after I have given it enough attention and I have given it food and I have tried to build it up or to feed it in some way or other, when it has been conceived first and when I intentionally now wish to make it grow up and become, not only out of conception something that starts to live, but taking the responsibility for the 'continuation' of that life, as it were, educating it or at least creating surroundings in which the little 'I' could feel at home; and then gradually, having grown up and more and more becoming mature, that then at such a time I hope that the little 'I' will actually deign it important enough to come and help me. And then again and again I ask, "Who am I, that I dare to ask this little 'I' to help me?" And of course I can say flippantly, "Sure, but I created it," but I only created the wish into a little bit of an entity which had no life, and I asked God to put life in it and that becomes the responsibility for Work.

Many times we forget that we should be humble, in the proper attitude towards that what might come and hope for it, and to be able to continue to live with that and then see what is this personality and what is this requirement of making that what is little 'I' continue to grow. What is it I have to give up? What can I still keep? So these are the problems that are involved in Work on oneself.

When you want to create anything of that kind you should be, because of it, in a different state. And that what is a requirement of your personality and a wish—let's say of your body or a wish of your mind or your feeling—that maybe at a certain time it will be asked to be given up, to be called for like the secret police will come to your door and claim you; claim certain things like the first born in Egypt and wish to kill it; claim your love for yourself; claim sometimes your uncontrolledness; claim your way of behavior as not becoming to you and not preparing sufficiently for what might be required for you to enter into the Kingdom of Heaven.

I use all kind of allegorical and metaphorical terms for this, because I'm not talking about a Heaven and I'm not talking about a God, and I'm not talking about certain conditions, which have to be like this and a description of Heaven with golden streets and so forth. I'm talking about ordinary affairs in my ordinary life when I become acquainted with myself the way I am with all my tendencies and the characteristics I have; the way I happen to behave; the way I am stupid in such behavior; the way I'm unwilling to overcome certain things because it costs me too much. These are the things that are the requirements of the maintenance of the little 'I'. Why do you think that the little 'I' doesn't want to stay? That's my fault—or rather, it is my condition. That's the reason it cannot stay, because it has a quality of an entirely different kind than what I am, and I cannot turn constantly that side or that phase of myself to the little 'I'; and moreover, I cannot be hypocritical because the little 'I', after all, would know what my honesty is worth.

The requirement on me, as I am when I say I create little 'I', is much and much more than we ever think. We think that God will be good. He won't, and He won't pay attention to you. I create little 'I' because God won't come down to me. That's the real reason. I know what God must be and I know how God, if I understand a little bit about such attributes of the Lord, His Endlessness, if I see that for myself, who am I even to be in the presence of that? I'm not even worthy to kiss the edge of His robe. We forget it so often. We think that Work is just that we're entitled to it, that all we have to do is, "Abracadabra, here we are, A, B, C; just a little Observation, yes, blah, blah, blah, blah; and a little Impartiality also, yah, sure, we mix that; and Simultaneity, oh sure, that will come, here I am, Conscious man," and I have all the different stupidities of myself still with my personality and all the traits that I hang onto and I don't want to give up.

Why do we talk so often in this kind of a group about our behavior here at the Barn? Why is it necessary for me to come and sit here at this Barn? To bring back a little bit more of that what is the reality of Work and not to allow certain things to take place which have absolutely no place in this building. That's why I do it, because I value Work for oneself more than anything else. I value it more than getting tired for myself or sacrificing whatever is my health. It's necessary that certain things should be understood in that light. And what is it that other people will, let's say 'match me,' or want to do for themselves to match their effort, to realize that when they are saying "little 'I'," that they have an obligation to Be in the presence of that little 'I' that they create.

We forget. And we know why we forget, and we know how difficult it is. And it is not always possible to be different, and all that what is this

momentum, this inertia that is with us in an unconscious state, all the different forms of crystallization which we already, in the process of such crystallization, cannot dissolve anymore, because we don't know what kind of solvent is necessary for it; we don't even know how to attack it; we don't even know where it is because it is so immersed with all kind of things in my general personality and its behavior forms; it takes a little time to analyze it, even, and to make it so that we can attack it separately, because we're so afraid that in any kind of an attempt of using a solvent a whole lot of our dear, darling thoughts and marvelous feelings and all the rest—what we call for ourselves our own so-called 'respect'—that it also will go by the board and we would have to leave it and then pretty soon, where will I be: standing there naked and no protection whatsoever, and can I stand it in the presence of others?

These are the problems—not the other little bits of things of saying a little bit about it. You know Work; I mean, I don't have to explain it anymore; we've gone through it time and time again and there are hundreds of tapes that can tell you, and *All and Everything*, you can find it in, I would almost say, practically every page, only you don't know how to read it. There's no question about having any questions of that kind. The question is to know for yourself what is it you're willing to give up. That's where your trouble comes in, not just living in accordance with the rules of Objectivity.

If you are willing to sacrifice something, you would find that the rules could apply. But the rules when you know that, they cannot attach to you because you prevent them from even entering into your superficiality. You don't spend the time. You're not sufficiently honest, in earnest to wish to Work. You're very much attached. Every person is.

I'm talking about ordinary life. I'm talking about perhaps the few who'd want and I would like a little more for the sake of your own Soul, but before you come to such concepts, of course I have to have patience. But you can grow if you wish. But then such questions, you see, which are much more involved than the questions of, "What do I do with my ordinary life because it prevents me from Working." The answer is, "Cut it out." Work, that's all. Not to have all kind of negativity in you. Work.

I have said several times, the little dodo bird on the edge of the table with Gurdjieff, and it went up and down, up and down: Work, Work, Work. That's what we have to remember. You have to remember it when you get up. You have to remember it when you come to this Barn. You have to remember it when you have to drive the car at a low speeds, nine miles an hour, and not forget it when you go out–it also applies then: slow, controlled, with presence of yourself, to hear yourself, to measure your step sometimes. Not you just

say "Hello, hello, yea, yea," and all kind of nonsense. Every once in a while more serious: it won't do you any harm. It's very necessary to give yourself such kind of a task—aside from being honest, about which I spoke a little while ago, just good enough to be called a person interested in the Work of Gurdjieff, just a little bit of an example of showing every once in a while that you try to contain yourself and perhaps wish to become acquainted and Observe yourself, if you can, Impartially.

Now, what other questions? You see, this meeting is, I call it, 'number eight' because there have been… Monday I started—you remember we started with the Thursday and a couple of weeks before that we had one meeting in New York on Monday, also questions and answers—with that one I started, and then we had Thursday, then a Monday, Thursday, Monday and Thursday; now we have a Thursday, and now it is the end of July.

There are eight tapes like that—eight discussions, eight attempts at explaining questions and some answers, a little collection. I would like them to be transcribed. I will ask for volunteers for that. You can give your name to the office. Do it for my sake, if you like. I would like to see those tapes together to see if they are worthwhile enough. Correct here and there what might be a little mistake editorially, but for the rest, the sum and substance I think is enough, and then if we could collect that and mimeograph them, I would like to give them to you as a present that you could keep it.

You don't have to pay for it. I would like to make that as a little attempt, a little bit of an advanced Christmas present for you so that you could have it, as I said in the very beginning, as a 'grammar' that might help you, the grammar of the science of Objectivity. In very simple terms, just a few aspects of Work and the application and the theory—a little—and whatever is needed for practice; for practical application; for pragmatic Work; for Objective pragmatism so that maybe in reading it, in sitting and thinking about it, you may be reminded maybe of your own questions, maybe of the atmosphere or the time, or maybe the condition under which we happened to talk; and then trying to remember that, and maybe with that you could start the day or you could end the day or you could carry it with you.

Whichever way you want to use it for Work for yourself, not to forget what is needed, to try to remember that Work has very definitely a meaning for us and it has a meaning for you: for your Soul, for your freedom, for the reason you, I think, we're born on this Earth, for the way I feel that you have to adjust your life and make allowances for the possibility of an inner growth and trying to see to what extent you can learn to place the accent of your life more and more on that life and not only on the superficialities, without losing

touch with that what is outer world—without negating it, without denying it, but putting it in its proper place, in a place in relation to your inner life, in a place in relation to your Magnetic Center as a central point of gravity for your Being, each demanding, like all three bodies demanding by their presence, the requirement for the maintenance in as simple a way as possible without loss of energy. And constantly in the maintenance of that, to remember why God gave us this life on this Earth, and to enable us to understand more and more the necessity of the unity between the three bodies in becoming One as a Being.

Then because that part—of Man Number One, Two and Three, Four and Five, Six and Seven—is possible for man on Earth to reach practical completion of his Kesdjanian body; practical completion for his Soul body; the entry, because of the 'Si-Do' of the three bodies connected with each other, then forming the triunity of the three bodies, ready to enter into levels of Being about which we have never dreamt—but we don't have to, because it is not of our concern as yet, but the ambition one should have, to become a man of the Cosmos and that what belongs to a man as he can leave his Self Consciousness and enter into that what could become Impartiality regarding his own Self as a cosmic unity.

About such things we talk, because those are the kind of ideas that will keep us together as a group. I've said so often, it is not the Activities. It is not even the Barn. It is not even certain thoughts you have at a certain time. It is the maintenance of that what is the level of your Being, which has to be clear to all of us and so at times can be touched by someone else who perhaps knows a little more when we ourselves have forgotten. And in turn, to help someone to help to remind him to remember himself, and in that process you remember yourself, which includes then the other person's selfhood.

Such things I wished you would think about much and much more: next week we will talk again a little differently. I would like this nucleus to try to function. I would like them to answer questions. I would like for them not to have any fear, but I would like them to be present to themselves when they answer. And if they don't want to do it, it is all right; I will answer, but I would prefer them to receive your questions and then answer them. I will be here. I can help a little and perhaps at certain times help to clarify if it is not clear enough. But the accent must be more and more on you.

There will be a time you will have to be by yourself. We do not know when and it is no need to discuss it, but you must keep it in your mind that such a time will come and it is up to you all, not up to me, to see if you wish honestly to continue with the work of Gurdjieff. It's an important question, and it will require a great deal of real thought and maybe in time some

sacrifice to help to maintain that what should be the most important desire of yourself—the growth for freedom enabling you to become a real man and in the three bodies the triunity existing as a servant to the Lord.
So goodnight, I'll see you next week.

M2050
Saturday, July 31, 1971
Westtown Group IV
Grammar of Work, Meeting 9 of 9

Mr. Nyland: I've been thinking all day what I should say. I have something on my mind, of course, that I would like to say, but, in addition to that…In the last weeks, also, we've talked about questions, answers, discussions of different subjects in relation to daily life—how Work perhaps could help, what one should do—and those particular discussions, as I explained on Thursday, I would like to have transcribed, and maybe they can be bound together and maybe they can be of some use.

As you know, I've tried in those meetings really to stick to the point and to try to be as clear as I can be. Perhaps it is not possible to be a hundred percent clear, because much of that what we talk about depends on one's experience, and it also depends on a change of the mind if one wants to derive from what one talks about a certain concept, partly of logicality—that is, how one thing fits into the other—but also insight into that what is logically expressed. And the insight, which really gives you the wisdom, is something a little different from the words. It is a combination of words, sometimes, and it is a tonality, and of course it is also what is in between, and certain things that are not said, things that are just touched upon and are left to you to see what you can make of it and to give the additions yourself. The statements are usually only logical sequences, but the additions and the subtractions and the multiplication and division is all left to you, and that comes with your experience.

And in that you do change, and the instrument with which you Work, partly your mind and partly your feeling center, starts to change in a very definite way: as a rate of vibration perhaps for the feeling, as an ability of a thought process to become finer and more sensitive; also, if you wish, as a different kind of a rate of vibration if we assume that the present mental function is really subject to such rates. I doubt it. I don't think that the rates of vibrations extend any further than the emotions, and that the thought processes already are an indication of something entirely different. Partly, I would say, that the thought processes, as we now use the words for expressing it, have to become Silence for oneself, in which the communication is not dependent on words and not even on vibration rates. The reality of such a language is emanation.

Radiations one can express by vibrations, emanations you cannot. An emanation is that what is the result of a Being existing and sending out force in some way or other, not at all by words, very seldom by words. It is what is called in German Seelenverwandtschaft, a communication of Souls in which there is no further exchange necessary than the 'knowledge,' you might say, 'of the Present.' But the Present is felt, and the wisdom, which is exchanged, is experienced.

You see, we go through these kinds of periods. And why am I concerned? Why do I really want to talk also about such things, even if it may be a little bit far ahead and even if it may mean that you would have to change your mind in a different way, as a different kind of machinery; and that your feeling has to be replaced, or at least has to be moved and has to go to your heart, and your heart has to start functioning in a different way, to which it is not used at the present time, than only accidentally when a deep emotion happens to strike it, and your heart sometimes can stand still. With your mind, the changing over to a new kind of machinery is the taking out of its content that what exists—and what is rudimentary—to give it food to grow. And although the mental quality is retained, that what are the concepts are those of Objectivity, which can be communicated in Silence.

I say, why do I do this? Why do I not stick to very simple statements? Or, why do I feel that it is necessary to embellish or to give perspective? Partly, I think, because you may retain it better, and partly it becomes a vehicle in which then I can say certain things with my feeling attached—or within, or in any event connected with it—and because of that it might have a chance of penetrating you a little deeper than just a simple word, even if it is logically connected with the next one.

I would like to tell you, you see, that over the month of August it will be a little different from what I even had hoped. It's not anything that I can help and, you might say, it is not because of my wish, because I had planned certain things after even the meetings we have had; and I announced it even last Thursday, that the next week we would do this and that; and also for Monday we would do something else. Also, as you know, I made plans to go to the West Coast, and talked about it, and arranged this or that, and asked to see how it would fit in. And then all of a sudden there is a remark made by Dr. Rieger; not so definite, but sufficiently indicative that I have to listen to it because I trust him and whatever he says, for me regarding myself, even if I couldn't explain it I would follow.

In this particular case I could explain it. My eyes are rather weak, and the process of this kind of growth—that is, to make them stronger—is rather slow. And it is probably partly because of that, that energy that is necessary

for the eyes really, as Dr. Rieger would call it, to 'wake up,' that certain sections which are not functioning now should start to function. For that a great deal of energy is necessary, and the energy can only come practically from me—or, it will be associated with the energy from me, and added by a treatment, and added of course also by medicines, but a great deal must come from me. When there is an organ that requires energy, it comes from myself as a body, and because of that I have to restrain myself a little bit and I cannot do as much as I would wish. I have to reduce my activities so as to give a better chance for the eyes to grow and to outgrow the condition in which they are now; because it is, as you must know, valuable to me, and I hope that my eyes will return again to normal vision.

So this is the situation I have to face, and although I do believe that it is temporary, I have to make adjustments, particularly in August, and I will now not go to the West Coast, a great deal to my sorrow. And I will hope… and it's for that reason I didn't want to phone San Francisco or Seattle or Santa Fe: I want them to know exactly what is the reason, that it is just not a whim of me but just because it is force majeure—I cannot help that; it's outside of my domain, and I have to follow that kind of an indication. And I'm terribly sorry that I cannot make that trip, sorry for the people who expect it and hoped for it. I know all of that. And realizing to some extent that it would be, I believe, useful for me to be there and spend some time in Seattle and in San Francisco and Sebastopol and Berkeley and the Land, and to see how things are, and are going, and in what direction perhaps they could be better understood; how will I say this? That sometimes certain things creep in which cause a little bit of trouble and which should be eliminated in time. Now it has to be done, from my side, by a couple of cassettes.

And then Santa Fe: how often have I wanted to go? How many times have I listened to some of their tapes? How often did I think, "What is the matter, and what happens, and why are the circumstances there so much more difficult seemingly than anywhere else, and what is it that does not constitute enough life for Santa Fe really to become a group, a real group?" And whatever the causes may be, I would have liked very, very much to be there, and to talk and to see perhaps if something could be done.

I must leave it. I must leave also the Mondays and the Thursdays. I also must leave the Movement groups, where I have been—to most of them —Saturday and Sunday, practically all the time. Thursday, only the beginning; I have not attended to that in the last month or so, but now I must also stop that. At lunch I asked for your considerations. I do not want to tire myself out too much. I want to be careful. I know where the limits are. I know when I transgress. When I go over it, I know that the last trip to the

West Coast was extremely difficult for me. It exacted a great deal, and it is mostly right after that that my eyes started to get pretty bad. But whatever the cause may be, it doesn't matter so much. The question remains, how to become wise to take care of it.

And so, that is what I wanted to explain to you, why I have been talking a little bit—almost out of bounds, knowing that a thing like this might come, not wishing to believe in it and hoping for something different, but when it does come I will accept it as I ought to, accept it as it is and simply no further remarks than only an adjustment in my life a little bit, and I hope, for the time being—but having a little bit of a preconceived notion or presentiment. I've talked several times about things that really belong to nothing else but a perspective, not really so much as an ordinary ABC or an explanation of the emotional state and the presence, but perspective where Work belongs and why Work has a value for a human being and where a human being belongs, and why on Earth he has difficulty even in sometimes understanding the reason why he had to be the way he is, and why perhaps he has a desire to consider the possibility of becoming free from all of this and the manifestations of oneself. Again, whatever the reasons may have been, that a man, in thinking about the possibilities of freedom and gradually assimilated certain information from the outside and then also utilizing that what was inside already, combining it and coming to a conclusion for himself, which became for him, the neutralizing force of his state of Being at that time, and then gave him equilibrium. This is the process of Work.

I would like to warn you about the difficulties that are involved in Work, even if you have already tried many, many times, and maybe for several years. I want to warn you about a particular period, which always takes place with anyone who wishes to continue with Work. It is a period in which he starts to doubt, and in which period he seems to lose what he has already gained. He ascribes it many times to certain experiences that have happened to him, and when he suffers because the little period then of that kind—where one wants to Work and you cannot, and you cannot bring it back, and you remember how it used to be and then it's impossible to duplicate that again. And it does require a great deal of patience for a person to wait, or to make small attempts, or to try to create conditions which might be conducive. And many times are they—such conditions—are not even successful enough, or not cleverly enough conceived, probably, so that they will not help, and you are for a long time sometimes as if 'closed off.'

I want to warn you about that, because it is a logical result of Work. When you honestly try to use the energy you have and you have the motivation which makes you go on and gives you an emotional push—a wish

really to utilize all you can as energy for that purpose—and the accent is on the possibility of a Kesdjanian body and a Soul, one runs dry of such energy. One runs dry of the wish. One sees fewer and fewer results. One loses, of course, in the beginning quite soon curiosity, but even if that curiosity is replaced by an honest and sincere desire and one continues with that for some time, you still will be faced with a loss of confidence, in which you start to deny even what you have received. And you become a little bit leery, not knowing at times if you're on the right road and not knowing which way to turn, and not knowing where to go or to whom, because whatever may be told is of no help; because there is always in such a case the wish even to become negative since you, without knowing it, you cherish your state of negativity. And you don't see that you are, but that each suggestion is turned down—not so much that you could not accept it, but you're closed to it because you're so engulfed with your own negative state and the suffering that you go through that you really cannot see straight any more, and to some extent even you don't want it.

I say this period comes for each person who sincerely continues to wish to Work. It is a point, when one goes into it, that you still have a chance to return to what you have had before; and many of us, many of those who became interested in Gurdjieff, have done that, and of course I think they're lost for Work. They did not have the strength to continue and to overcome such obstacles, and they were lost by the wayside, even with a very pleasant remembrance about Gurdjieff, even with an ability to write about him. But Work did not go far enough and Work did not take them up sufficiently; and they did not want to continue to go through the Valley of Death, because this is what it is—it is a period in which you question, even, life.

It's a period in which there is such patience needed to have to hang on to yourself, to continue; and the patience that you must have, because there is going to be an end to it, and there will ultimately again and again be the possibility of the original coloration which was there in the beginning and gave such great joy, that it will come again in such colors, but this time the colors will be indelible, and they will not fade any more.

You see, what I'm talking about is the changing over of ideas which are first taken in and placed and have their duty to remind you, which then, because of such reminder, wear off and are not as strong anymore as they were in the beginning when you yourself were virgin field; but having become used to it and already recognizing it, and then seeing it again, time after time in a kind of monotonous voice, to tell you that you ought to Work on yourself, every once in a while you start to feel disgusted, and you say, "I know all that." Sometimes you even think that you do really know, and that it

isn't necessary and that now you should have the *Third Series*, because you already have reached such a state of development that you're entitled to much and much higher mathematics.

And of course it isn't true. Not only that you're not entitled to it, but the *Third Series* won't give you any more. It will give you, time again, perhaps not in such a monotonous voice, the same thing all over again and again—Work on yourself, with a little explanation of what to do or the indication of a difference between outer and inner life, but otherwise the *Third Series* is what we talk about. And the *Third Series* does give, at times, perspectives like we have discussed in meetings, and you're not cheated out of anything at all, and even with the knowledge that is available and going through the period where you start to doubt, you still have to hang on to something.

What is needed is a reduction of your activity in Work. What is needed is a return to simplicity. What is needed is to utilize the little bit of energy that is there to its greatest efficiency. When I am sick, I have to reduce my activity to be able to use all the energy, which is available for a very definite purpose that I have in mind—that is, to try to get better vision.

When I suffer, when I suffer in Work, when I know that I have done my best and that things have come to me which were not caused by me, and they have nothing to do with my honesty, but they have to do with conditions which surround me, and conditions which I myself experience through the crystallization of myself as a result of unconscious living, that then that crystallization process requires time to decrystallize, and time to search for the proper kind of 'solvent,' as I called it the other night. To try whatever there may be available in the psychological medicine chest, and that you go there every once in a while, and perhaps even on your way you read a couple of pages of *All and Everything* so that actually when you want to choose, you may have a little bit of knowledge that helps you to read the labels. But of course, the labels are not always distinct—that is, the language on it may have faded out also a little bit. Some of those medicines are not used very often and even the stopper in the bottle may have gotten stuck, and it requires again a little extra energy and desire to open the bottle so as to take out the solvent which you believe in will help to decrystallize you.

You see the difficulties that a person will have to go through. And for that I many times say, "If at that time there is a Group." But what is needed? That you take away your negativity, because it does not belong; you will never get to Heaven on a chart of negativity; you will never reach what you want to reach when you want to adhere to that what is still the traits of your personality, which is so much in the way and really makes you suffer much

more than is needed. When one could—and if one could—at such a time accept the condition of that kind of suffering and then simply say, "But it is there, and I don't close my eyes; I want to see it, but I want to see it for what it is," then I think I'm on the road to become a man, because then I take a step in the right direction with a very definite purpose in mind. I say to myself, "I will continue to search for something which I know has existed in the past, and I wish it." I swear, even; I say, "By God, I will want to get it. I will need it because I pray, and I will be successful." But again, I do not know when, because that is not written, not even on the medicine bottle; all it says, "Take it three times a day," or whatever the prescription may have been. It does not guarantee results, than only when they lead to death and then they put a skull and cross-bones on it. There is not that kind of medicine in the psychological cabinet—all of it is positive, but some are weak and feeble, some are quite strong.

You have to learn what to choose. For that, that kind of a search is necessary, to take the conditions as you see them and to make attempts, partly to change them or partly for yourself to change yourself in the conditions, and the acceptance of yourself as you are—as you may have changed, as you are in conditions which may have changed—is always a positive one, stimulated by the knowledge for yourself that ultimately the aim can be reached, and also stimulated by the knowledge that you will be tried and tested.

Don't fall by the wayside. Many times I say, "What will you do when you leave Gurdjieff?" You can find easier ways. You can be put to sleep quite easily by reading and meditation. Gurdjieff's ideas—which are the only way to reach Objective knowledge; there is no other way, I assure you—they are very difficult and probably the most difficult of any kind of a discipline, at least the disciplines that we can do and that can be applicable in daily life. Because, you see, we don't have to separate from ordinary life. We don't have to become a hermit. We don't have to stretch out on a bed of nails. We don't have to sit and swallow your tongue. We don't have to meditate forever and ever. We don't have to consider Nirvana. We don't have to adhere to that what is still good and evil. We don't have to try to see what is a moment and not being able to experience it, simply letting it go as an ordinary koan, which is insoluble for one until the mind has been trained—and when there is no training, there is no further food.

Gurdjieff has made it—I say Gurdjieff—esoteric knowledge makes it difficult, because that is the hidden secret doctrine, which is not secret; and I've said many times, it's not hidden for anyone who wishes to Work; that is what is the beacon ahead of you; that is what you should have with you

during the day, if you can, as a cloud hiding the solution of the secret, and at night a cloud which is lit up to give you guidance in the darkness. But constantly trying to be busy in that way; and very simple: to reduce whatever your conditions are to as little as possible, just for the maintenance of yourself, and to see if you could get rid of your negativity by the application in practical life of certain things that you want to make your body do, and have then that body, if you can, with enough feeling to wish to do it—not to be negative, not so-called 'going against the grain' without your wish, but overcoming the difficulties with your wish; it's quite different, and with the knowledge which gives you the light and the beacon hung up in front of you, constantly evading you but constantly lighting up the work when you are a miner and have to dig for treasures.

Such things I want to tell you about, because when they do come, don't hesitate to continue, and don't get in desperate states. Don't think that that is only you where it happens. It is a wonderful thing when it does happen, because then you know you're still on the right road; even if you cannot solve it with your ordinary mind; even if it may make it necessary for you to pray ten thousand times a day to commune with that what is—and you think is—of a higher level of Being for yourself. But really, then, to become a man and not lose yourself in your ordinary self love and that what you call 'admiration' of your own suffering, and thinking that it is only you. You are not selected by the Lord to suffer as the only person; everybody will, everybody must, and each person can go through it, and can be chosen to finish…to have done with that what he now must accept—and to be done with it means to understand it, that it has a purpose for your life.

We will keep these meetings on Saturday, and some music. I've had a little difficulty sometimes in seeing the notes, as you may have noticed, but I think it's getting better. It is not at all that I'm morose. I only am careful. So don't be concerned.

What is the advantage of this kind of period? Let's look at it that way. Why is it, you might say, that it 'comes' to us, or that it has been sent to me? Whatever it is for myself, what is the good that could be derived? In the first place, with your meetings you should have more new blood. You should have much more desire to maintain them, much more preparation if you can afford the time, much more wish to have your little meetings continue on an ordinary basis, and not try—as you know very well, one shouldn't—to try to show off. That is one.

The second, when you are engaged in activities, that you really see what you can do now, even if it may be without so much of my help; that I could let you loose a little more, although I will still be there to talk once in a

while. Although we may stop the Friday evening discussions, for the men, it is now up to them also to arrange work for Saturday and Sunday; the obligation, I extend it; obligations are made a little heavier; your responsibility has to be a little greater, a little more fulfilling.

That is the second: the activities, which can help to maintain work in an ordinary sense. The third is for those who don't belong to such activities but who have their own work; and partly at the Barn and partly in ordinary life. What is required for them: to have the Barn become much more of a symbol than it is now. Those people who have no direct business at the Barn but do come there every once in a while, sometimes maybe for Movements, sometimes because they have something to deliver at the office. Don't loiter at the Barn. You come if you wish. You work there if you wish. You may make transcriptions. You can help with the office. You can do all kind of things that still have to be done at the Barn, where we still have the little printing shop. But the Barn is not a talkative Barn. The Barn requires your attention, your silence, the necessity of talking about something that is important; no particular exchange of gossip, no particular extraneous ways of behaving, but normal. If you have a question, it's a question in the office, and go out when you finish. I will have to put two signs on the office: one, that outside door that leads to the hall, on that it says, "Do not enter unless you have business transactions"; and on the actual door of the office I've said, "This office is for Work and not for talk-talk."

Now I sit in the little office, myself there. I do hear. I hear cars outside. I hear also the door slam time and time again, apparently without too much reason. There's probably a reason for it. I hear such things, and I say to myself, "How does it happen? Why is it?" When you see the Barn now, and we have cleaned up that whole center aisle, doesn't that remind you of something, that something is going on? I promise you it will continue to go on. I also promise you that regardless of where I am and how I am, I will continue to hold up towards you, all of you, a certain aim of behavior. And that I believe that if you have to be reminded, that you should follow what is really your own Conscience—and not doing it for me, or because I'm angry. That is the third requirement, which I think could be driven home very well by understanding the fact that life on this Earth is temporary. And as Gurdjieff has said, Love, Faith and Hope have already deteriorated so much. They may have been useful at the time of Ashiata Shiemash, but in our time, with our culture and our so-called 'progress,' and our inventiveness and our trips to the moon, and all the sports that we listen to and the things that come over the radio or television, all of that is just too much for some of us to remember an aim for your own life.

But you see, I talk again: I say a few things. You listen. I cannot guarantee you that you will keep it, and neither can you guarantee me, even if you say it, that you actually will keep it and that you will remember it; because ordinary life will take hold of you. I've explained it on Thursday, the 'Do-Re-Mi' and 'Mi-Re-Do,' and the combination with the ordinary 'Sol-La-Si' of ordinary life, an indication of how we are shifting and vacillating, how we cannot have as yet an equilibrium because we don't use any kind of a neutralizing force. Our body is not the neutralizing force as yet between mind and feeling, and mind and feeling continue to fight with each other, and we let them. Regardless of the questions that are the result of that, we don't know what to do with it, and we don't really use the body itself intentionally for the purpose of bringing about an equilibrium between the mind and the feeling.

We don't understand as yet simultaneity of Consciousness and Conscience. One cannot in the beginning understand that 'A' and 'B' and 'C' are One and that they are the same, in a mental explanation, as the presence of the Lord when one talks emotionally about Work. And one cannot understand that when the 'Do' of an intellectual body represents that what we simply call 'Impartiality' and 'Simultaneity,' that it has to be followed by Participation—that that is, for the Kesdjanian body, going over to 'Sol' from 'Fa,' which gives one Aspiration as a mental quality first: the wish to Participate because one has noticed things and Aspiration, the wish to do because also one has noticed things in the outside world. But then, after Participation and that what is then the suffering—because really that is where it begins, because then there is no maybe about it anymore; when the little 'I' is with me, I cannot eliminate my behavior and hide it, and I cannot say that the little 'I' is going to do it for me although I would like it, and I suffer when, under the influence of the little 'I', I'm expected to Work, and I cannot Work. And what then do I do? You might say, go over in the first place—again intellectually—to the possibility of the creation of other conditions, which I call Experimentation; but in an emotional sense I wish to have Inspiration, and I turn within to see what is there within myself in which then, with my inner life, there may be a possibility of formulating, probably not very clear in the beginning, but at least making an attempt.

What is this formulation for myself to become Objective? You see, on the one hand there is the little 'I' trying to help me to tell, it comes from God, on the other hand there is myself within, it comes from my own Magnetic Center; and the two combine within me and then starting—both now, Consciousness and Conscience—and the realization of that what is needed for the maintenance of the equilibrium between the two, I make my body

serve me. This is the Experimentation. Participation is still ordinary behavior that I'm familiar with. Experimentation means I put things in my way a little bit but still within my means, and I want to overcome obstacles which are in the way; and I have not put them there, but they belong to ordinary life and for that I need something to guide me, and for that I need a force from within, and that's my Inspiration, that's my real wish for wanting to Work. What is the result? For myself in a mental state the result is to see my shortcomings, to see how small I am, to see what really would be necessary to become a man. And the preparation which takes place at that 'Mi'-value of Experiment is really for the preparation for a Conscious attempt to Suffer Consciously, that kind of Labor.

What is needed of an emotional kind: to prepare by means of Silence. When I try to create conditions, I have finished with the conditions as given and I make new ones in order to continue further and to enlarge my world. When I become Silent, I remain within myself, and the results of the Inspiration, although ready to be given, cannot be given as yet since I have not the proper place from where they should come. And I become timid and humble in that attempt.

Because what is required after this Silent period—that is, the 'Si-Do' of Kesdjan? It has to culminate in a gift. It has to give, at that point, the energy which is the totality of my wish for my life, to go over into the wish for the continuation of my inner life, which then has started to grow as a result of the attempts for my so-called 'emotional body' and for the attempts of my 'intellectual body,' so that then at that point, when the Inspiration and the Silence have done all they could, the quantity of energy available in the Kesdjanian body will be given over for the further formation of my Soul body. That is, at that point of 'Fa' it will create a shock, which is then Conscious Labor and Intentional Suffering, utilizing the emotional energy, which has been produced by Kesdjan.

Always remember that Kesdjan is the first stepping-stone. Always remember that it is not your behavior as it is expressed by your physical body, and it's not the words you use. It is always what is the intention when that what you want to express, as manifestation, is alive. You have the choice of taking your emotional energy and using it for a positive purpose, and each time it goes over into negativity you not only miss the boat, in my opinion you commit a sin. Energy has been given to you for two purposes, if you like: one, ordinary kind, procreation, living on Earth, let your life be continued in the next generation; and the other, the Helkdonis and Abrustdonis for the formation of higher Being-bodies.

You must understand the responsibility, which rests on you when you

claim to be interested in Gurdjieffian ideas. When you wish to Work you will come to that, and the reason why you will be able to go through the period of suffering is that your aim is stronger than that what you experience. That what is ahead of you shines like a light. That what is a light speaks to you. Where that light and the voice comes from is from the outside, to tell you what you are and what is expected of you; and to give you encouragement and hope; to tell you, "Don't give up." Because it is in the direction, for each person, not only to wish but to be successful so that each time he Works he adds a little more to his emotional stature and a little more to his insight in his mind; a little more of that kind of Work and I'm a little more free from where I came from, or what I still am; a little more of that kind of Work in the direction of Consciousness and Conscience; a little more accomplished of the task of eating and digesting and living in accordance with my Karma, the more chance I will have, when I Work, that if I have to return that I will not have to repeat but that I will do what perhaps then is necessary. As long as I try to do now for what I see and allowing for myself a limitation that I cannot see everything that may be needed for the cleansing of my future Soul—that I will leave it in the hands of those who are and who have reached a higher level, Archangels and whatever there may be beyond that. That I am perfectly willing to take then what will be allotted and what will have to be given to me, because I myself have tried to understand in this life what now may be the duty and an obligation, partly thinking about my duty. That is Work on oneself.

I hope you have a good Sunday tomorrow. Don't forget things we talk about too soon. Pray to God that some of it becomes indelibly inscribed in your Conscience. But you must have a Conscience, even a little bit, where it can be written upon; otherwise it will fade away. The aim is to become permanent as Infinity is permanent, and to leave temporariness, as finite forms always will die and be destroyed and will be reconstructed. Life will remain eternal.

To Gurdjieff.